

A
JUST AND NECESSARIE
APOLOGIE
OF CERTAIN CHRISTIANS,

no lesse contumeliously then commonly called
Brownists or Barrowists.

By Mr. IOHN ROBINSON, Pastor of the Eng-
lish Church at Leyden, first published in Latin in his and the
Churches name over which he was set, after translated into
English by himself, and now republished for the
speciall and common good of our
own Countrymen.

Psal. 41. 2.

*Q Blessed is he that prudently attendeth to the poore
weaking.*



Printed in the yeere of our Lord
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APOLLO
OF CERTAIN CHRISTIANS

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A

Just and Necessarie

A P O L O G I E.



THE cryme of Heresy none ought patiently to indure, sayd Ierom of ould; and that not without cause: For whereas in other accusations, either a mans goods, or good name, or bodily life, at the most, is indaungered; in this, the life of the soul (which sayth is) commeth in question.

But well it is for the servants of Iesus Christ, that they have him (their gracious Lord, and Saviour) for their Iudg: by whose alone judgment (notwithstanding all mens prejudices) they shall stand, or fall for ever. And, if any others any where, surely I, and they with me, have need to get this divine comfort deeplie printed in our hearts; whose profession giues occasion to many, as doth our condition liberty unto all, to spare no severitie of censure upon us.

Four sorts of heauey freinds we have found, and felt in sorrowfull experience wheresoever we have become. The first whereof is the unhallowed multitude, who living without God in the world; and walking themselves perversly, and in the workes of Ioh. 3. darknes, cannot but hate, as the light it self, so all those, who haue receaved grace of God, to walke therein with good conscience. And as the Apostles in their dayes were everie where most vexed with the hatred of the unbeleeving Iewes, their own countrymen; so are we by the like of ours like mynded. Of whom whilst the most do want their countrie for causes so unlike unto

outs, no marvayl though there be no better concurrence of cyther affection, or action between us.

The second is of them, who are enamoured on that Romish Hierarchie, as on a stately, and potent Ladie. Against which, and for the holy presbyteriall government, as Christs institution by his Apostles, whilst we doe in word and deed, give a free, & full testimonie; alas, with how many, and how great waves of affliction are we overwhelmed by their hatred, and power? Demetrius of Ephesus, with his Silver-smiths, was of all other men, to the Apostle Paul (opposing himself to the Majestie of Diana, and their profit withall) the most infestuous. And who will marvayl, if we nothing obsequious to the Hierarchicall Diana (in her self, magnificent enough, & enough advantageable unto hers) be abominable unto this kinde of people, above all others, even Atheists, Papists and most flagitious persons not excepted, whom they haue devout enough, and over, unto that Goddesse.

A third kinde is of those, who so servily inbondage themselves, and their consciences, either to the edicts of Princes, or to the determinations of certaine doctors, or to both these jointly; as that they think nothing well done in case of Religion, which eyther these teach not, or they command not: and on the other side, almost any thing warrantable, which is commended by the one of them, or commanded by the other. And as of these some are so transported with waspish zeale, as they can scarcely without a fit of an ague, eyther speak to, or think of him, who a litle steps out of their troad; so others of them are so cunning, and wote so well how to make their market, that though they be indeed almost like mynded with us in all things, yet do they vehemently affect unchristian enmitie with us; not because they themselves judge us so deserving; but others, whom therein they think it a poynt of their wisdom to gratify.

The fourth, and last sorte are they, who through credulitie, and lightnes of beleif haue their ears open to the false, and feigned suggestions of slanderous tongues. These men whilst they are over good, and easie towards the evill, and injurious, unto whom they give credence; become injurious themselves to the good, and innocent: though in truth it be hard to say, unto which of three they

doe the greatest wrong: whether to their brethren, of whom they causelessly conceaue amillie, whilst either they greedily devour, or easily receave such false reports, & vimpieries, as venomous tongues spit out against them: or to their own souls; which they thereby make accessorie to others mallice: or to the calumniators themselves, whom they put in heart to go boundly on in reproaching the innocent, whilst they know, where to finde receivers for their slaunders, as do theenes for their stoln goods.

Now, alas, what sufficient bulwark of defence haue we (poore people) to oppose unto the violence of so many, and mightie adversaries? First, and most (asa brazen wall) our conscience before God, and men (so farre, as humain frailtie will permit) pure, and unsteined. Next, thine equanimitie joyned with wisdom (godly, and christian Reader): for whose cause we haue penned, and published this our just, and necessarie defence: lest being circumvented by prejudice, thou mayst happen to hate that whereof thou art ignorant: then which nothing in Tertullians judgment, is more *Tertullian against the Gentiles.* *unjust, no not though the thing in it self iustly deserve barred.* By this we do earnestly craue, that (as thou safely mayst, so) thou wilt ingenuously passe sentence upon us, and our profession and not by the unfavourie reportes eyther in word, or writing, of our adversaries whomsoever: who do most commonly take libertie to suggest against us (underlings,) not what in truth & conscience they should; but what eyther fame reporteth, or ignorance suspecteth, or mallice inventeth, or proud contempt deems suiteing with our meannes and simplicitie.

Two opprobries (amongst others infinite) haue beene of late by our adversaries cast upon us; by which we are not onely occasioned, but after a sorte necessitated to the publishing of this our Apologie: lest by not refusing such criminations (so great, and greivous) we should seeme to acknowledg a crime, as Cyprian speaketh. *Cyprian. tract. cont. Demet.* The former, by some of those, who in our owne countrie, are reputed the cheif Masters and Patrons both of Religion & truth: by whom there hath been, not a flying bruit spread amongst the multitude; but a solemn accusation to them in speciall authoritie, framed against us: First, that we (lewd Brownists) do refuse, and reject one of the Sacraments: secondly, that we haue amongst us no ecclesi-

astlicall ministrie, but doe giue libertie to everie mechanicall person to preach publicly in the church. Thirdly, that we are in errorr about the verie Trinitie. Fourthly, and lastly, that being become so odious to the magistrates here, as that we are by violence to be driven the countrie, we are now constreyned to seek some other, and farr parte of the world to settle in.

The other contumelie is in a Duch Rhime without name, framed it may be, (and as commonly it comes to passe) between the cup and the wall, as sayth the proverb. This balad-maker comparing the receaved religion in the Dutch churches to a tree: the Secretaries in the countrie (of which he nameth not a few) to certayn beasts endeavouring this trees ruine, and overthrow, likens the Brownists to a litle worme, gnawing at the root thereof; and not having lesse will, but lesse power to hurte, then the residue. We are indeed *wormes and not men, the reproach of men, and despised of the people*, whom high and low, and all that will, may without danger, tread, and trample under foot.

Mal. 21, 9.

But to giue thee satisfaction (Christian and indifferent Reader) whosoever thou art, that chusest rather to take knowledge of mens innocencie, then to condemn the same unknown; and that it may appear unto thee, how alike dishonest our adversaries are in their accusations, though of unlike condition in themselvs; We do professe before God and men, that such is our accord in the case of religion, with the Duch reformed churches, as that we are ready to subscribe to all, and everie article of faith in the same church, as they are layd down in the *Harmonie of Confessions of sayth*, published in their name: one onely partice (and the same not of the greatest weight) in the sixth Article, *touching the Scriptures*, being conveniently interpreted, and conformably to it self, & the generall judgment of the learned amongst them.

The scope of the Article is, (as appears in the margent) to distinguish between the books *Canonick*, and *Apocryphall*, as they are called. Touching which Apocryphall notwithstanding it is judged, and affirmed, that *they may be read in the Church*. Which if it be meant of their private reading by the members of the church, we willingly assent: if of publique, pastorall, and ecclesiasticall reading, we are indeed otherwise mynded: neither admit we any other books

books to that dignitie in the church, then such as were penned by the Holy men of God, moved by the Holy Ghost. 2 Pet. 1, 21. And as the Apostle Iames testified of the Jewes, that they had Moses read in the Synagogue everie Sabbath day: so we think it sufficient for the Christian assemblies, that with Moses Christ, that is, the books of the new testament be joyned with the old, and they alone be read.

Art. 19, 21.

Neither need we seek further, or for other Arguments to confirme our opinion, then the Article it self affordeth us. The words thereof are these:

Moreover, we put a difference between the Holy writings, and those which they call Apocryphal, to wit, so as the Apocryphall may indeed be read in the church, & that it may be lawfull to take instructions from them, so far forth, as they agree with the canonicall books: but such as no hand is their authoritie, or firmnes, that upon their testimonie any doctrine of faith, and Christian Religion may be founded, much lesse than they have force to instinge, or weaken the others authoritie.

Harmonie of
Confess. Of
the script.
Art. 6, Conf.
Belg.

And first, if the Apocriphall books be publicquely read in the Church, as well as the Canonicall, the difference which in word is professed, seems indeed by this so reading them, to be taken away: since the selfe same religious act (viz. publique reading) is performed about the one and other, although not altogether to the same end. And if publique reading of the Canonicall Scriptures be commanded of God in his worship, either the reading of these Apocripha books is a parte of Gods worship also, (which the Belgick Churches do not beleiv) or els they must be unlawfull to be read publicquely in the Church, especially comming together for that onely end of worshipping God. Publicquely, I say; for the private reading of them, as of other books, comes not under the respect of worship properly, but of an act, and exercise proprium unto worship. as both Lawiers, and Divines speak.

Secondly, in this verie Article, the Canonicall bookes, as opposed to the Apocriphall, are called holy writings. The Apocriphall then are not holy, as not being hallowed to this end, that is not commaunded of God in the holy writings of the Prophets, and Apostles. Now what have the holy assemblies to do, especially convening, and meeting together for the solemn worship of God, and exercising themselves in the same, with books not holy, that

things not hallowed, or imployed of God; for his most holy son
victoria . . .

Thirdly, seeing these books are *Apocriphall*, that is, hidden, and concealed, their velle name may put them in minde of their duty in concealing themselves within the vaile of privatie. And surely no small animadestie is in them, which bught to conteyn themselves in private use, and intertynment, thus boundly to presse into publique assemblie. They must therefore change either their names, or their manners; as women by their sex, so they by their name, well expressing their nature, are inhibited all libertie of speaking in the church.

And, and conclude out of our country-man M. Broughton, that those Apocriphall books are so stuffed with trifles, fables, lyes and superstitions of all sorts; that the middle place between the old and new Testament, as ill becomes them, as it would do a T. slave, and leaper, between two the noblest Princes of all E.

Preface to the Harm. of Confess.

But to return whence I digressed. Seeing that (as apper-
preface) the intention of the Belgick Churches was, as
ing their Confession; to render a reason of the hope, which
and plainly to make known their persuasion in the matter of
so in publishing the Harmony of Confessions; to give all men
stand, and take knowledge of that most near conjunction which
with the sacred, and truly Catholique church of God, and all the
found members thereof: by what right, or rather injurie could we
excluded from the fellowship of the same churches, who do farre
better accorde, and have greater congruities with them in the mat-
ter of faith & religion, then the greatest part of those, whose con-
fessions they do publish to the view of all men, as the cognissances
and badges of their Christian confociation? And with what con-
science of a Christian, or rather licentiousness of a Rhymers, could
that adversarie traduce us to the world, as endeavoring the ruine of
the reformed churches?

But perhaps, that which may be, is suspected to be by some; (which also the false accuser doth insinuate in his libell against us) and that, what in word we professe, we denye in deed; and what we would seem to build with our tongues, we do, as it were, with our hands pull down. If so it be, and that in deed we be found

to be such, I doe freely confesse, that no censure upon us can be
too severe, no hatred more greivous then we do deserv.

Now the guilt of this evil must cleave unto our fingers, if at all,
one of these two waies, either in regard of our selvs, or of the re-
formed Churches. For our selvs, and our course of life, (for ne-
cessitie compelleth, as it were foolishly to bable out that, wherein
modestie perswadeth silence) and how we converse with God, and
men, whether publicly in the Church; or privately in the fami-
ly, we refuse not, by the grace of God bestowed upon frail crea-
tures, labouring of the same humain infirmities with other men,
the search and censure of our most bitter adversaries, if not desti-
tute of all, both honestie, and wisdom.

Touching the reformed Churches, what more shall I say? We
acknowledge them the true Churches of Iesus Christ, and both professe,
and receive communion with them in the holy things of God, what
their sermons such of ours frequent, as understand the
the sacraments we do administer unto their known
occasion any of them be present with us; their di-
vers evils we do seriously bewayl, and do desire
their holy, and firm peace.

It will be objected, that we are not like-mynded
in these things; nor do approve of sundry practises in use a-
mongst them, if not by publique institution (which it seems they
have by almost universall consent, and uniform custome. I
know not, neither doubt I, but that there are many godly, and pru-
dent men in the same churches, who also dislike in effect the things
which we doe: and amongst other things, this malepart, and un-
bridled bouldnes of unskilfull men, who make it a very May-game
to passe most rash censure upon the fayth, and so by consequence,
upon the eternall salvation of their brethren, and to impeach their
credit, whom they neither do, nor perhaps willingly would know:
lest that which they lust to condemn unknown, they should be
constrained to allow, if they once knew it: and withall to disallow
that, into which they themselves haue been led formerly by common
error of the times. Which maladie is also so frequent, and ordi-
marie, as that it may truely be said of many, that they then think
themselves most acceptable unto God, when they can make their

that is not hallowed, or enjoined of God, for his most holy service.

Thirdly, seeing these books are *Apocriphall*, that is, hidden, and concealed, their very name may put them in minde of their duetie in concealing themselves within the vaile of privacye. And surely no small immodestie, it is in them, which bught to conteyn themselvs in private use, and interteynment, thus boundly to presse into publique assemblie. They must therefore change either their names, or their manners; as women by their sex, so they by their name, well expressing their nature, are inhibited all libertie of speaking in the church.

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Now the guilt of this evill must cleav unto our fingers, if at all, one of these two waies, either in regard of our selvs, or of the reformed Churches. For our selvs, and our course of life, (for necessitie compelleth, as it were foolishly to bable out that, wherein modestie perswadeth silence) and how we converse with God, and men, whether publicly in the Church, or privately in the family, we refuse not, by the grace of God bestowed upon frail creatures, labouring of the same humain infirmities with other men, the search and censure of our most bitter adversaries, if not destitute of all, both honestie, and wisdom.

Touching the reformed Churches, what more shall I say? We account them the true Churches of Iesus Christ, and both profess, & practise communion with them in the holy things of God, what in us lyeth; their sermons such of ours frequent, as understand the Dutch tongue; the sacraments we do administer unto their known members, if by occasion any of them be present with us; their distractions, and other evils we do seriously bewayl, and do desire from the Lord their holy, and firm peace.

But happily, it wil be objected, that we are not like-mynded with them in all things, nor do approve of sundry practises in use amongst them, if not by publique institution (which it seems they want) yet by almost universall consent, and uniform custome. I graunt it; neither doubt I, but that there are many godly, and prudent men in the same churches, who also dislike in effect the things which we doe: and amongst other things, this malepart, and unbridled bouldnes of unskilfull men, who make it a very May-game to passe most rash censure upon the fayth, and so by consequence, upon the eternall salvation of their brethren, and to impeach their credit, whom they neither do, nor perhaps willingly would know: lest that which they lust to condemn unknown, they should be constrained to allow, if they once knew it: and withall to disallow that, into which they themselves haue been led formerly by common error of the times. Which maladie is also so frequent, and ordinarie, as that it may truly be said of many, that they then think themselves most acceptable unto God, when they can make their

brethren (differing from them in some smaller matters) most odious unto men. This raging plague except the Lord God in mercie allwage, and bend the mindes of godly, and modest men (the Ministers of his word) to put to their helping hand that way, it will without all doubt, come to passe, (which God forbid) that the multitude of Christians will come to judg of their estate with the Lord not so much by the christian vertues, which themselves indeed have, as which they imagine others want.

But that it may appear unto thee (Christian Reader) wherein we do dissent from the Dutch reformed Churches, and upon what grounds ; and that none may take occasion of suspicion, that the things are either greater, or more absurd, for which those hatefull Brownists are, had by many in such detestation, then indeed and truth they are, I will breifly, as I can, present unto thy christian view either all, or the most, & our greatest differences, with the grounds thereof.

CHAP. I.

Of the largenes of Churches.

AND first, it is evident, that the most, especially cittie-churches, are so great and populous, as that two or three diuine temples are not sufficient for one, and the same Church to meet in at once. We on the contrarie, so judg, that no particular church under the New Testament, ought to consist of more members, then can meet together in one place ; because,

1. The Holy Scriptures speaking definitely of the politicall, or ministeriall, commonly called, visible church, instituted by Christ, and his Apostles, by his power, understand none other then one congregation convening, and comming together, ordinarie at least in one place. Math. 18, 17, 20. *gathered together in my name* : with 1 Corinth. 5, 4. *When you are come together.* Act. 2, 44. *All that beleeeved were together* : and chap. 5, 12. *They were all with one accord in Salomons porch.* Also chap. 6, 2, 5. and chap. 13, 1, 2. with

14, 27. and 14, 23. with Tit. 1, 5. Act. 15, 4, 22, 25. and 21, 22. So 1 Corinth. 11, 20. *When yee therefore come together in one, to wit place, not minde, as some concept, for from that the Corinthians were to far: and lastly chap. 14, 23. If the whole church come together into some place.*

2. There is then had the most full, and perfit communion of the body in the holy things of God, which is the next and immediate end of the visible Church, when all the members thereof do convene, and assemble together in some one place. And if nature, as Philosophers teach, ever intend that which is most perfit, much more grace. Now that the church (commonly called visible) is then most truly visible indeed, when it is assembled in one place; and the communion thereof then most full, and intire, when all its members inspired, as it were, with the same presence of the holy ghost, do from the same Pastor, receave the same provocations of grace, at the same time, and in the same place: when they all by the same voice, (*banding as it were together*) do with one accord pour out their prayers unto God: when they all *participate of one*, and the same holy bread; and lastly, when they all together consent unanimously, either in the choice of the same officer, or censuring of the same offender, no man admitting a due thought of things, can make doubt of.

3. We have the Apostle Paul giving it in charge to the Elders of everie particular Church (as was that of Ephesus) *that they take heed unto all the flock, whereof the holy ghost made them Bishops, or overseers, to feed the church of God, which he hath purchased with his own blood.* But surely, as that flock is verie inordinate, if not monstrous, which for the largenes thereof, neither ever doth, nor possibly can feed together; so that shepheard of the Lords flock seemeth not aright, and as he ought, to fulfill his charge, which doth not at the least, everie Lords day, minister unto the same, the wholefom food of Gods word. Ad hereunto, that in these huge and vast flocks, the governors cannot take knowledg of the manners of the people private, or publick; no nor so much, as of their presence at, or absence from the church assemblies: whereby what damage cometh unto true pietie, any man may easily conjecture, and miserable experience makes too too manifest in the reformed Churches. I con-

Iunius eccl.
lib. 1, cap. 2.

clude therefore, since (as Iunius sayth) *it concerneth the Pastour thoroughly to know the church committed unto him, the persons, their works, and confes, without the knowledg of which things, he shall profit them no more then a tincking cymball, &c.* that it were a point of good provision both for the conscience of the officers, and edification of the people, that a division were made of the cittie-churches, which by continuall accession of members, are thus grown out of kinde, into different, and distinct congregations, under their certain, and distinct Pastours, and Elders.

Object.

If any object, that there is one visible, and catholick Church, comprehending as the parts thereof, all the particular Churches, and severall congregations of divers places; as there is one Ocean, or Sea, diversly called, according to the divers regions by whose shores it passeth; and that therefore this matter is not worth labour spending about it, I answer, First, that the Catholick church

Ans^r.

neither is, nor can be called visible: since onely things singular are visible, and discerned by sense: whereas universals, or things catholick, are either onely in the understanding, as some are of minde, or as others think better, *are made such, to wit universals, by the understanding, abstracting from them all circumstantiall accidents, considering that the kindes intelligible have their existence in nature, that is in the Individuals.*

See Sadell a-
gainst Tw. in
soluc. 2. syl-
log on Math.
24.
Scolg de
subtil. exet.
307.

2. The Catholick church, with due reverence unto learned men be it spoken, is verie unskilfully said to be one, as the sea is one. For, first, it is expessedly said Gen. 1, 9, 10. that *the waters which were under the heavens, were gathered into one place, or con-ceptacle, which God called Sea, or seas.* But the Catholick church, which is said to comprehend all particular congregations in her bosom, is not gathered together into one place, nor ever shall be, before the glorious coming of Christ. 2. The Ocean is a body so continued, as that all, and everie part thereof is continually fluent, so as the self same waters, which in their flux do make one sea, do in their reflux by contrarie windes, make another, and so contrarie-wise. But thus to affirm of particular churches, and their materiall constitutive cause, were most absurd. 3. If some one particular sea were drawn drie, or should fail his course, a disturbance of all the rest would necessarily follow; But and if the sea should in di-

vers places at once happen to be exhausted, or drawn drie, there would then be a sayling of the Ocean: neither were the waters now gathered into one place, neither made they one sea, and body of water, either continued, or conjoynd. But now, on the other side, upon the defection, or dissipation of this or that particular church, no such impediment should come in the way, but that the rest might hold their full course, as before. Yea, I adde moreover, if all, and everie particular assembly in the world should languish, and fall away, (one onely excepted) that (onely) one did still remain the true, & entire Church of Christ, without any either subordination, or coordination, or dependencie spirituall, save unto Christ alone. The reason is plain, because this singular, and sole assembly may under Christ the head, use, and enjoy everie one of his institutions: the communion of Saints combyned together in solemn, and sacred covenant, the word of God, Sacraments, Censures, and ministrations whatsoever by Christ appointed, and therewith the same Christs most gracious presence.

And upon this ground it is, that the Apostle Paul doth intitule the particular congregation, which was at Corinth, and which properly, and immediately he did instruct, and admonish, to *the body of Christ, the temple of God, and one virgin espoused to one husband* 1 Cor. 12, 27.
Christ. We may not therefore under pretence of antiquitie, unitie, 2 Cor. 6, 10 & 11, 2.
humain prudence, or any colour whatsoever, remove the auncient bounds of the visible and ministeriall church, which our right fathers, to wit, the Apostles, have set; in comparison of whom, the most ancient of those, which are so called, are but infants, and beardlesse, Cantw. on Prov.
as one truely, and wittily sayth.

There is indeed *one church*, and as the Apostle speaketh, *one bodie, as one spirit, one hope of our calling, one sayth, one baptism*; that is, of one kinde, and nature; not one in number, as one Ocean. Neither was the church at Rome in the Apostles dayes, more one with the Church of Corinth, then was the baptism of Peter one with Pauls baptism, or then Peter, and Paul were one. Neither was Peter or Paul more one, whole, intire, and perfitt man (consisting of their parts essentiall, and integrall) without relation unto other men; then is a particular congregation (rightly instituted, and ordered) a whole, intire, and perfitt Church immediately, Eph. 4, 4, 5.

and independently, in respect of other Churches, under Christ.

To conclude, since the Pastor is not a minister of some part of a Church, but of the whole particular Church, *Act. 20, 28. Attend to the whole Flock, or Church, whereof the holy Ghost hath made you Bishops &c.* if the ministers office be to be confined within the circle of a particular congregation, then also the ministeriall church it self. Now the Pastors office is either circumscribed within these bounds, or els *the Angell of the Church of Ephesus* was also *the Angell of the Church of Smirna*; and so the Pastour of this Church is also the Pastour of that; and by consequence, of all; that is, everie Pastour is an universall Bish-op, or Pope by office; if not for execution, yet for power; according to which power, we are to judg of the office.

What then? will some man say. Is it not lawfull for a Pastour to exequite his pastorall office but in the congregation over which he is set? I answer with the Apostle *No man taketh this honour unto himself, but he that is called of God, as Aaron*, *Hebr. 5, 3, 4.* It is not lawfull for thee (reverend brother) to do the work of a Pastour where thou art no Pastour, lest thou arrogate to thy self that honour, which apperteyns not unto thee. Thou art called, that is elected, and ordeyned a Pastour of some particular Church, and not of all churches. It is not onely lawfull, but requisite, that the Pastour of one Church (or rather he that is the Pastour) and so any other member, imparte the gift either spirituall, or bodily, which he hath received; to other churches, out of the common bond of charitie, in which he is obliged: not so, to exequite a publique office over them by the prerogative of authoritie, which he hath not but onely over his owne. We will illustrate this by a similitude. Any citizen of Leyden may enjoy certain priveledges in the cittie of Delph, by vertue of the politick combination of the united provinces, and citties, under the supream heads thereof the States generall; which he is bound also to help and assist with all his power if necessitie require; but that the ordinarie magistrate of Leyden should presume to exequite his publique office in the cittie of Delph, were an insolent, and unheard of usurpation. The verie same, and not otherwise, is to be said of Pastors, and particular Churches

Churches, in respect of that spirituall combination mutuall under their cheif, and sole Lord Iesus Christ.

CHAP. II.

Of the administration of Baptism.

THE Dutch Reformed Churches (as is evident by their practice compared with their profession) are neither so true unto their own grounds, as they ought, neither do they so well provide for the dignitie of the thing, whilst they administer the Sacrament of Baptism to the infants of such, as are not within the Covenant, nor have either parent a member of any Church, because

*See Harm. of
Confess. Belg.
& French,
Calvin, Be-
za. &c.*

1. Baptism now (as circumcision of old) is the seal of the covenant of God with the saythfull, and their seed, *I will be thy God, and the God of thy seed.* Genes. 17, 9. and *the seal of the righteousness of sayth.* Rom. 4, 11. and is *one, as there is one sayth, and one baptism.* Ephes. 4, 4, 5. and therefore ought not to be administered to others, then those within the compasse of the same covenant: nor but upon sayth coming between, either of the partie to be baptized, or of one parent at the least. If any shall answer, that this gracious promise of God is not to be restrained to the next immediate children, but is extended euen to those, who follow a farr off, I grant it, except infidelitie, or other sin come between; by which the parents with themselvs break off their seed externally & actually from the communion of the church, & holy things thereof. And if we be not to insist in the next, and immediate parent, why in the grand-father, or great-grand-father, and so for the rest, till we climbe up, as high, as to Noah himself? Whereupon it should follow, that not the Infants of Iewes, nor of Turks, no nor of Gentiles neither, should have baptism denyed them. Surely the grace of Christ must needs be universall, and wherein all have interest, if the seal thereof apperteyn unto all. Neither should the Church (amongst whose sacred furniture Baptism is) by this rule be any more the house of God, peculiar to his children and servants;

vants; but more like a common In, whose doore stands wide open to all that passe by the high way.

2. The Apostle 1 Corinth. 7, 14. upon this ground, that the one parent is a beleever, avoweth the childe *holy*: which otherwise he pronounceth *impure*, in respect of the Covenant, and holynes thereof (leaving unto God his secret judgments). Now what have the impure, and unhallowed to do with the holy things of God? And what hath the Pastour, and shepheard in holy things to do with them, who are no portion of the Lords flock? *What have I to doe* (sayth the Apostle) *to judg them that are without? Do not ye judg them that are within?* So (reverend brethren) what have you to do, to baptize them that are without? do you not baptize them that are within, and them alone? In the number of whom yet you reckon not those infants (though baptized by you) nor belonging to your charge. Whence also (God knoweth) it cometh to passe, for the most part, that they who are thus by you baptized into the name of the Lord, are by their godlesse parents education made the servants of Sathan.

3. The Baptism of Infants, in all soundnes of judgment, serveth, and that immediately for the comfort of their godly parents; whose hearts it filleth with no small joy, whilst they behould the gracious promise of God made to them and their seed, ratified and confirmed by this seal: even as of old the circumcision of Isaac was granted, and enjoined by God unto Abraham his, and our father, first and immediately, for the confirmation of his sayth. Whence I conclude, that the seal of the righteousness of faith (which baptism is) doth no more belong to the seed of godlesse parents, then doth the comfort flowing from the righteousness of faith unto the parents themselves. Whom as it would effectually move to more serious, and sad thoughts of their own estate with God, if they beheld their infants (so dear unto them) excluded thorough their default from the comfortable seal of Gods Covenant; so can they not but, by the undue administration of the same, take occasion of hardening themselves in their accustomed perversnes. I conclude then with Tertullian speaking (as Iunius interprets him) of the children of such, as were *strangers* from the covenant of God, *Let them come, when they are grown to years; let them when they have learned*

Tertul. of
bapt. ch. 18.
Iunius annot.
in jdem cap.

learned, and are taught wherefore they come; let them then be made Christians, when they can know Christ.

CHAP. III.

Of written Leyturgies.

VVE cannot but mislike that custome in use, by which the Pastour is wont to repeat and read out of a prayer-book certayn formes, for his and the Churches prayers, and that for these reasons,

1. Because this externall mean and manner of worshiping God in prayer is no where found in the written word, (by the prescript whereof alone he is to be worshipped) whatsoever either the Jewes *Esay 29, 13.* *Mat. 28, 10.* *Colos. 2, 23.* fable of the Leyturgie of Ezra; or the Papists of S. Peters, or S. James Leyturgies. Yea, contrariwise, I add for overplussé, that it did not seem good to the Apostles, the last penmen of the H. ghost, that any such prescript form for such end should come in use, in the churches. And this seemeth unto me verie clear, from the former Epistle of Paul to Timothy, chap. 2, 1, 2. The kings of the earth in those dayes, and such as were in authoritie under them, being, as it were, so many sworn enemies of the name of Christ, this conceipt might easily (and it seems did) creepe into the mindes of divers Christians, that these kindes of men were rather to be prayed against, then for, by the servants of Christ. And now, what was the medicine prescribed by the Apostle for this maladie in that Epistle written to Timothy for that verie end, that he *might know how to converse in the church of God?* *1 Tim. 3, 15.* Did he now either send Timothy to any Leyturgie formerly set forth for his own and others direction? Or did he himself frame any for the purpose, whose beaten trod the Churches following afterwards should not erre? Nothing lesse: although a more fit, and full occasion for that busines scarce be offered: which without doubt, Paul. would no more have let slip, then did the other Apostles, that which was more light, for the introduction of Deacons, if it had seemed good to the *Act. 6.*

H. Ghost (by whose finger he was guided in the ordering of the Churches) that any such book-prayer should have come into use.

Three things especially are objected, which must here be cleared. The first is, that David, and other Prophets penned the book of Psalmes for the mother Church of Israell. The second, that Christ himself delivered to his disciples a certain form of prayer, commonly called, *The Lords prayer*. The third, that Moses from the Lord Numb. 6. gave direction to Aaron, and his sonnes, in what form of words they should *blesse the children of Israel*.

I answer first generally, that the consequence followeth not from the authoritie of Christ, and of Moses, and of the Apostles, in ordaining these, and these forms of divine worship, for the like authoritie in ordinarie Bishops, and Pastours, to ordeyn other, and divers forms, for the same end. What can be spoken more insolently? Christ the Lord, Moses, the Prophets, and Apostles being immediately, and infallibly guided by the spirit of Christ, have prescribed certain set formes of Gods worship; therefore others though not immediately and infallibly guided by the same spirit, may also prescribe them. Why may they not by this argumentation, as well frame us a new Canon of holy Scriptures, considering that even these verie formes, wherewith also they equalize their own, are parts, and portions of the same Scriptures. More particularly. And first for Psalmes. I deny that there is the same reason of a prayer, and of a Psalm; or (whereupon the difference hangeth) that singing, and praying are all one. For the question is not, which I desire the Reader once for all to bear in minde) eyther of the internall affection of him which singeth, or prayeth, or of the subject matter of the song or prayer: but of the externall act, and exercise of praying and singing. Now these two exercises both the holy Scriptures, and common sence in everie man, that pleaseeth but to open his eyes, and look upon them, do plainly difference.

For first, if to sing be to pray, then whosoever singeth prayeth: but how far from truth this is, the Psalmes of David, 1, 2, and many others in which not the least parcell of prayer is to be found, do plainly evince.

Iam. 5, 17.

2. *Is any man sad amongst you, (sayth the Apostle) let him pray: is he merry let him sing.* To pray then, and to sing, are not the same,

nor

nor which do agree (to wit primarily) with the same constitution of the minde.

3. In prayer the Pastours voyce is onely heard, unto which the people, as the Apostle teacheth, are to add their *Amen*: but in singing, all the multitude have as well their part for tunable voice, as the pastour himself. Neyther can divers possibly sing together, without confusion, but by a certain, and set form both of words, and syllables: which yet may be done in church prayer, and is everie where.

4. We have the same Apostle els where teaching us thus: *Speaking to your selves in Psalms, Hymnes and spiritual songs, &c.* And again, *Let the word of Christ dwell in you plenteously, with all wisdom, teaching and admonishing your selves mutually in Psalms Hymns, &c.* In singing then we doe speak to our selves, or one to another mutually: but in praying, neither to our selves, nor to our brethren, but unto God alone. And the reason hereof is evident. When as we read or sing the Psalms of David (for what other thing is it to sing out of a book, then to read with a loud, and harmonious voice? of which Harmonie singing is a kinde): these self same Psalms in this verie use do still remain, and so are read or sung, as a part of the word of God in the holy Scriptures: and in which God speaketh unto us: whereas on the other side, we do speak unto God, in all our prayers, whether mentall onely, or vocall withall.

5. Even these verie Psalms, whose matter is prayer, and thanksgiving, were framed, and composed by the prophets into Psalms, and spirituall songs, for this verie end, that the men of God might in them teach us, as in the written word of God, whereof they are parts, both what petitions they in their distresses put up to the Lord, and also what thanksgiving they returned upon their deliverance, that so we in reading & singing them, might instruct and admonish our selves both publicquely, & privatly, whether by way of doctrine, or admonition, or consolation, for the promoting of the glorie of God in our hearts.

Lastly, that I may discend unto them, who are onely taught by experience; If any going out of the temple, whilst the Church were singing a Psalm, either before, or after sermon, being asked

of one that met him, what the church were then doing, should answer that it were at prayer; would he not be judged by all men to tell a ly? But altogether without cause, if to sing be to pray, as many imagine.

Inde 27.

Cyprian. de
orat. domin.
Mat. 6, 6.

Iam. 4, 13.

Calo. in
Iam. ch. 4.
v. 15.

Touching the *Lords prayer*. We deny it to be the meaning of Christ, teaching his disciples, when they pray to say, *Our father*, &c. to binde them, and the *Holy Ghost* in them, by which they ought to pray, to a certain form of words, & sillables, which they should repeat by heart, or (which is our question,) read out of a book. Because, 1. the two Euangelists Matthew, and Luke of whom both the one and other did aright both understand, and expresse the meaning of Christ, do not precisely keep the same words. 2. By these words, *When you pray*, is meant, whensoever you pray: whereupon it should follow, that we were tyed to this stint of words alone, and alwaies: and so might lawfully use none other, except it be lawfull for us sometimes to pray rather by the levell of our own devise, then of Christs prescript. The words therefore of Cyprian are good in a good sence. *To pray otherwise then Christ hath taught, is not onely ignorance, but guilt, seeing he himself hath sayd, you reject the precept of God, that you may observe your own tradition.* 3. Amongst the manie, and manifold prayers of the Apostles to be seen in the holy scriptures, this form of words is not found: and yet can it not be denied, but they alwaies prayed as they were taught in this place by their Master Christ: whose meaning therefore it could not be to tie them necessarily to anie such certain of words. 4. It appears by the context, that the purpose of Christ is to speak of private, or rather secret prayer, and such as everie Christian apart from others, and *in his closet*, with the doore shut unto him, should pour out unto the Lord. Now that one alone, and by himself should say, *Our father*, seems not verie congruous. Lastly, seeing of the like there is the like consideration, If the Apostle Iames in these words, *Go to now, ye that say, to day or to morrow we will goe into such a cittie &c.* and vers. 15. *For that ye ought to say, if the Lord will, we shall live, and doe this or that, do neither simplie fault with the form of words, nor prescribe necessarily anie other, but onely (to use Calvins words) wakens them from their dream, who without respect of the divine providence, will make themselves maysters of a whole yeare, when*

When there is not a moment in their power : so neither are we to conceive that our Saviour Christ Math. 6. and Luke 11 doth injoin ^{idem in Mat} unto his anie set words to pray in, but *onely shewes whither all our* 6, 9. *prayers and vowes ought to be referred,* as with all other orthodox writers about this matter, the said Author speaketh : howsoever divers unkilfull men cease not still to sing unto us, euen to loathsome, the song, *When you pray say*, as the Papists do theirs, *This is my bodie* : as though the controversie were about the words, and not rather about the meaning of them.

Vrsinus, Buchananus, Piscator, Perkins, &c.

But for that we are verie odiously traduced by divers, as abhorring from this form, and that we will not (as they use to speak) say the Lords prayer, I will in few, and plain terms set down what our judgment is about it.

1. And seeing that, as the Poet hath it, *the names do commonly suit with the things*, we may see, and sorrow withall, in the phrases in common use about this most Christian duetie of prayer, what it is with the unhallowed multitude of Christians to pray, namely to *say prayer, to read prayer, to hear prayer*, and rather any thing then indeed to pray, that is, then to pour out the conceptions of a godly and devout minde unto God, from faith and feeling of our wants, by the holy Ghost.

2. We do affirm, that this form of words is improperly, how commonly soever, called *the Lords prayer* : as neither being a prayer as it is the Lords, nor the Lords as it is a prayer. As it is of the Lord Christ, and so the Lords (whether by himself uttered in words, or committed to writing by his Euangelists) it hath the consideration, and respect of a sermon, and of Euangelicall doctrine, in which Christ taught his disciples ; and not of a prayer put up to his Father : as on the contrarie it neither was, nor could be used prayerwise by Christ, in so manie words ; with whose most perfit sanctimonie it did not agree for him to say, *forgive us our trespasses*.

3. We do firmly beleiv, that all, and everie both Church and person is bound alwayes to pray, as Christ hath there taught : whether we respect the matter there propounded, or the affections there injoynd, or the commodious, and compendious simplicitie, which Christ our Saviour, and onely mayster, there opposeth, both to the vain babblings, and oft repetitions of the heathens : and that

in these things, and them alone, the commandement of Christ doth consist, we both firmly beleiv, and confidently avow.

4. And lastly, we doubt not but that this verie form of words may be, and is rightly used in prayer unto God, provided there be neither opinion of necessitie, by which superstitious persons think themselves stinted by the Lord to words, and sillables, nor of perfection, by which many are of minde, that they have then at the last, and not before prayed perfittly, when they have repeated this form of words. And it is well, if some spot of this myre cleav not to the fingers of many ministers; which make it a matter of great conscience not to conclude their, and the churches prayers applied specially to the present state of things, with this number, and measure of words. Which custom as it is used verie commonly, so in my judgment, with no great reason, for these two causes.

First, it seems to crosse all good order, and method, by which men should descend from the more generall unto that which is more speciall: and not go the clean contrarie way, as in this they do.

Secondly, Since the rule, according to Phylosophie, and good reason, is alwaies before the thing ruled, and that this form is by Christ instituted, for this purpose, that it might be the rule, and squire of all our prayers, and as Tertullian saith, is *premised, as the foundation of all our accessorie desires*, me thinks the same should rather be used in the first place; upon which as the same author hath it, *everie one should build the circumstances of his occasioned requests.*

It remaineth that in a few words I answer that, which is by some objected touching those solemn blessings, at the first imparted by the Patriarks to their first born, and after by the Preists to *Israel the*

Exod. 4. 22. first born of God.

And to let passe, 1. that the composers, and imposers of the Leyturgies now in use have not equall authoritie with Moses the man of God, nor are their writings any way comparable with his: 2. That Moses did not prescribe unto the Priests a stint of words for blessing (much lesse to be read out of a book) but the substance of the thing; which by manie Arguments, save that I studie for brevitie, might be proved. 3. If that were Moses his minde, and the Lords by him, the minister were bound to the same form of blessing

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Leyturgies.

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blessing upon the *Israel of God* now, which the church is: since there is nothing in it not morall, and perpetuall, or not concerning the church now, as then. I do answer this one thing, & the same in Calvins words, viz. that *these blessings were not ordinarie prayers, but a lawfull authoritie divinely interposed to testifie the grace of election*: 1. which he also confirms by divers reasons. Neither can anie man who considers the words of the text make question, but that the Priests in *blessing (Israel, not God) do direct their speech unto Israel by way of promise, and not unto God by way of prayer. So blesse you (saith Moses) the children of Israel, saying unto them, The Lord blesse thee, &c.* The same is to be judged of the salutations of the Apostles in their Epistles, (whereof they are a part, and so a part of the holy Scriptures): albeit yet they in them, as the Priests in their blessings, desired to have their truly loving affection taken knowledge of by them to whom they wrote: and what good things they both desired at the hands of the Lord for them, and also promised them in his name.

2. We dislike all reading of prayer in the act of praying, as inconvenient, yea directly contrarie unto that act? In prayer we do pour out matter, to wit the holy conceptions of the minde, from within to without; that is, from the heart to God: on the contrarie, in reading, we do receive and admit matter from without to within; that is from the book, into the heart. Let him that prayeth do that which he doth, not another thing, nor a divers thing. Let the whole man, and all that he is, both in soul and bodie, be bent upon God, with whom he converseth. The eyes of the minde are lifted to God in prayer; and why not the eyes of the bodie also? both which he that prayeth, by intending them upon a book, both depresseth, & averteeth from God. The Apostle exhorteth, that the *men pray, lifting up pure hands to God in everie place*. In like manner, (besides the reason of the thing, we have the Patriarks, Prophets, Christ himself, with his Apostles, and disciples, for insample of lifting up the eyes to heaven in prayer. Not this gesture of body is simply necessarie but most convenient, (save in some great temptation, and depression of minde, both to expresse, and further the intention of a godly heart.

Let devout and learned men (if they please, commit to writing their

Gal. 6, 16.

Calvin. in
Genes. c. 27

1 Tim. 2, 8.

their holy meditations, and secret conferences with God, as did Austin, and others amongst the ancients; and many of later times which may be read, and that with no small benefit both by Pastour and people; but privately, and for better preparation unto prayer. Now the preparation unto prayer is verie unseasonable at the selfsame time of the solemn performance thereof; and unreasonable in, and by the self same act.

3. Seeing that *publique prayer* (as Bucanus saith) is a second part of the ministrie; as also that amongst the gifts of the holie Ghost, wherewith the Pastor is indued from above, that is not small, nor to be despised, by which he is able conveniently both for matter, and form, to conceave a prayer according to the churches present occasion; and necessities; by the reading of this prescript form that (truly excellent) gift giuen of God for this end is made void, and of none use, and the spirit (contrarie to that which ought to be) extinguished. The manifestation of the spirit (saith the Apostle) is given to everie one (especially to everie Pastour) to profit withall. But he who reads a form of prayer conceived, and consigned by another, doth not manifest the pastorall gift, (for of the internall affection our question is not) of the spirit given to him to profit withall, but to that other by whom the form of prayer was indited.

4. If to read such a form of prayer be to pray aright, and pastour like no probable reason can be rendred, wherefore to read a sermon, or homilie, is not as well to preach aright, and as is required of the Pastour of the Church. Which so being, small reason had the Apostle, treating of the ecclesiasticall ministerie, which principally consists in these two exercises, to crie out, as he did, *who is sufficient for these things?* For who is not sufficient even of the vulgar sort? who can not read a Leiturgie, and an Homilie?

5. The spirit (saith the same Apostle, speaking of all Christians) helpeth our infirmities, for we know not what to pray, as we ought. Yes, Paul, (with your leave) right well; for we have in our prayer-book, *what we ought to pray*, word for word, whether the spirit be present or not. What then is to be done in this busines? That which Tertullian saith the Christians of his time did. *We pray* (saith he) *without any to prompt us, because we pray from the heart.* But he who reads his prayers, or rather the prayers of him that penned them, and

Bucanus cō-
m in places of
prayer.

1 Thes. 5, 19

1 Cor. 12, 7.

Act. 6.

2 Cor. 2, 16.

Rom. 8, 26.

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and his lesson out of a book, hath one that prompts him, and that diligently, both what, and how much, and after what manner, and with what words and syllables he ought to pray.

Lastly, if it would be just matter of shame to any earthly Father, that *his childe*, who desired of him bread, fish, or an egge, should need to read out of a book, or paper, Father, pray you give me bread, fish, or egge; how much more contumelious is it, to our heavenly father, and his holy spirit, wherewith he furnisheth all his children, specially his ministers according to their place, that an help so unworthie, and more then babeish, and indeed *the instrument of a foolish sheepeheard*, namely a bare reader (with which kinde of vermin Rome, and England are pestered) should be used by such godly, & learned pastors, as wherewith the reformed churches are furnished

Zac. 12, 10.

Rom. 8, 26.

Iude 20.

Zac. 11, 15.

CHAP. III.

Of the Ecclesiasticall Presbyterie.

WE do so acknowledge, and approve of, as divinely instituted, the Presbyteries of the particular churches, as with all we judge them sundrie waies defective. As first we require: that all received into the colledge, and company of Elders, even those which are called *governors*, should be *apt to teach*, and *able to exhort* with sound doctrine, and convince gainsayers, and that not onely privately, or in the consistorie, but in the publick assemblie also, as the nature of their publique office requireth. I am not ignorant, what that learned man Gerſom Bucer in his late treatise hath published about this matter, neither do I unwillingly assent thereunto: provided onely, that what he requires in those Elders, that they be able to performe publicly, and in the church assemblie, if not exactly, yet competently.

1 Tim. 3, 2.

Tit. 1, 5, 7, 9.

Gerſom Bucer.

disert of Ch.

governm. p. 32, 33, 44.

A second defect, which we wish supplied is, that of annuall, or tryennuall or temporarie, they might be perpetuall, and for life, (except by some casualtie, or occurrence they be disabled) as the pastours themselvys. This terme of years for the Elders administra-

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pag. 34, 35,
36.

tion in the Reformed Churches, the forenamed author in the same place doth not so much defend, as excuse ; but it seemeth rather needfull to have it reformed (which is also the desire of the said learned man) and that for these reasons.

Act. 20, 17,
28.

1. The Apostle Paul calling unto him the Elders of the church of Ephesus to Miletum, doth pronounce of them all, as well the governors, as those that laboured in the word, that they were made Bishops or overseers of the same Church, by the holy Ghost. Now the authority of that the appointer ought to work in the appointed great conscience, not lightly to relinquish that charge, which by the disposition of the holy Ghost they had taken upon them.

1 Cor. 28, 29,
30, 31.

2. The same Apostle doth in the same place admonish, and exhort the same Elders that they should take heed unto themselves, and to all the flock, lest the same, after his departure should unhappily be dammed, either by wolves entering in among them, or such as should rise up from themselves speaking perverse things. Now if the date of their Eldership, & charge were shortly to be out, they might well think with themselves, that the Apostles admonition for after times did not much concern them, whose term of office should so shortly be expired, and were perhaps to follow the Apostles departure at the heeles.

Numb. 8.

3. It was sacrileg for the Levites being consecrated to the Lord, for the service of the Tabernacle and Temple, to retire from the office undertaken by them, although (age growing upon them) they were exempted from some the more laborious works of that ministration : How then is it lawfull for the Elders, or Deacons (being now no more at their own disposing, but as the Levites of old, the Lords sacred and consecrated ones) to withdraw so lightly from his special service ? No man under the Law might change a beast, if clean, no not a better for a worse, if once hallowed to the Lord. How much lesse may the church then discharge her officers (or they themselves) ministering faithfully, and as they ought ?

Levi. 17, 9,
10.

1 Tim. 5, 21,
and 6, 14.

1 Corin. 14,
37.

1 Tim. 5, 21,
22.

Lastly, the Apostle Paul instructing the Church in Timothy to keep the commandments of Christ unrebukeable untill that his glorious appearing, doth not permit, no not to the widows & Deaconesses to relinquish the office once taken upon them : unto whom

for

for that verie cause he forbids mariage it self, otherwise permitted to all, and to some injoynd. How much lesse lawfull is it for the Elders, or Deacons of the church (whose both condition, and ministerie is far more excellent) for far lighter causes, to look back, and relinquish their vocation, wherein Christ hath in such sort placed them?

A third thing there is, and that of most moment, viz. that the Elders do not administer their publique office publiquely, as they should, but onely in their private consistorie. And first, the administration of everie office doth in right follow the nature of the same; whether domestickall in the familie, or civill in the common wealth, or spirituall in the Church: the Elders office then being publique, requires answerable, and publique administration. Not that it is unlawfull for the Elders to convene, and meet apart from the bodie, and to deliberate of such things as concerns the same, and so to do sundrie things by vertue of their office, but because that is not sufficient, neither do they indeed *fulfill* their publique, and church-office, *which in the Lord they have received*, except as privately, and in their consistorie, so also (and that specially) publiquely, and in the face of the congregation they exequute the same. Colos. 4, 17.

2. The Apostle *beseecheth* them of Thessalonica *that they would in love highly esteeme for their works sake*, not onely *them which laboured among them*, to wit, in doctrine; but them also, which were *over them in the Lord*, and admonished them. But of the work of their Elders which govern, the Reformed churches must needs be ignorant; neither doe, or can they know, whether they be good, or bad. Their pastours they do prosecute with due love, & honour, out of their own certain knowledg of them and their work, but their Elders onely by hear-say. 1 Thes. 5, 12, 13.
1 Tim. 5, 17.

Lastly, the same Apostle warneth *the Elders of Ephesus*, that they *attend & take heed to the whole flock, in which they were made Bishops*. But it cannot be, that he should ministerially, as he ought, feed the whole church, whose voice the greatest part thereof never so much as once heareth. To lead, or receave a sheep now and then into the shepfold, to confirm one that is weak, or correct one that strayeth, and that apart from the flock, is in no wise to feed the whole flock, as the Apostle requireth. Act. 20, 17, 28.

And that this point may be made the more plain, let us descend unto some such particulars, as in which the Elders office seemeth specially to consist. And they are, the admitting of members into the church, upon profession of faith made; and the reprovng and censuring of obstinate offenders, whether sinning publicly, or privately with scandall. As we willingly leave the execution, and administration of these things to the Elders alone in the settled, and well ordered state of the church, so do we deny plainly, that they are, or can be rightly, and orderly done, but with the peoples privitie and consent.

For the first, Christ the Lord gave in charge to his Apostles to preach in his name remission of sins, and therewith life eternall: and that such Jewes, or Gentiles, as should beleiv, and repent. viz. professe holily faith and repentance, (for to judg of the heart is Gods prerogative) they should receav into the fellowship of the Church, and baptize. And that these all, and everie of them were publicly, and in the face of the congregation to be administred, the *Acts of the Apostles* do plenteously make known. And if Baptism, the consequent of the confession of faith, in them baptized, and the badg of our consociation with Christ and his Church, be to be celebrated publicly, why is not the profession of faith proportionably (although by the formerly baptized through a kinde of disorderly anticipation) to be made publicly also, and therewithall the consociation ecclesiasticall, as the former? The covenant privately made, and the seal publicly annexed are disproportionate.

I further add, that since persons admitted into the Church, are by the whole bodie, if not of enemies, at least of strangers become and are to be reputed brethren in Christ most nearly joyned, and they with whom, they are to call upon one common Father publicly to *participate of one holy bread*, and with whom they are to have *all things*, even bodily goods after a sort *common*, as everie one *hath need*, it seemeth most equall, that not onely the Presbyters (the churches servants under Christ) but the whole commonaltie also should take knowledg in their persons, both of their holy profession of faith, and voluntarie submission made as unto Christ himself, so to his most holy institutions in his Church.

1 Cor. 10. 17

Act. 2, 44,

45.

To come to the second head. And 1. *those who sin*, that is, with publique scandall, *rebuke publicly*, sayth the Apostle, *that others also may fear.* And if the Elders themselvs, of whom he speaketh, for whose credit the greatest care is to be taken, *much more any other*, Beza in ann. as Beza rightly obserueth. And that not for this cause alone, that *on the place*, when the punishment comes to one, the fear might reach unto many, which yet wise men in all publique exequutions would haue carefully provided for, but also that both he that so sinneth may be the more ashamed, and others both within, and without may with- all take knowledg, how litle indulgent the Church is to her own dearest ones in their enormous sins.

2. With this also it well consorteth, that Christ the onely Doctour of his Church would haue not onely sins scandalous committed in publique, publicly reprov'd, and before the multitude, but even those which are private, obstinately persisted in, when he saith, *Tell the Church, &c.* Math. 18, 19
15, 17.

I am not ignorant how diversly divers men do interpret these words: whilst some by the Church do understand the civill court of the Magistrate; others the Hierarchicall Bishop, with his officials; others the senate of Elders excluding the people. And thus whilst these strive for the power, and name withall of the church amongst themselvs, the church indeed, and which Christ the Lord meaneth is well nigh stripped both of power, and name.

The first of these three interpretations I will not trouble my self with; as being almost of all, and that worthily exploded, and re- jected; and abundantly refuted by divers learned men: the two latter are to be assaulted with almost the same weapons. Beza, Zanchinus, Parker, G. Bucet, &c.

The former of these two, though it be in it self the more different from Christs meaning, yet comes it in this circumstance now in consideration, the nearer the truth in our judgment, considered in its exequution: since neither the Bishops, nor their officials, Chauncelours, Commisaries, or other Court-keepers do exclude the people from their consistories, and courts: but to offer them- selves in their publique judgments, and censures to the view of all, who please to be present thereat. And I think it a course unheard of either amongst Gentiles or Iewes, or Christians (be it spoken without offence) before this last age, that publique judgments, and

other acts of publique nature, as these are, should be privately exercised, and without the peoples privitie. It was not so in Israel of old, where by Gods appointment the Elders were to sit, and judge in the gates of the cittie: nor in the synagogues themselves; from which manie are of minde, how truly I will not say, that the Christian Eldership was derived, after the Roman tyrannie had confined into them the Jewes civill conventions, and judgments; nor in the primative church, no not in some ages after the Apostles, as might easily be proved out of Tertullian, Cyprian, and others, if I would trie the matter in that court: but it is much more safe, as Austin saith, to walke by the divine Scriptures.

August of
Christ. doct.
lib. 3.

And first the word *ἐκκλησία* church, originally Greek, answering to the Hebrew *קָהָל*, doth primarily, and properly signifie a convention of citizens called from their houses by the publique cryer, either to hear some publique sentence or charge given: but translated to religious use, denoteth an assemblie of persons called out of the state of corrupt nature into that of supernaturall grace, by the publishing of the gospell. Now the Elders, or presbyters (as such) are, and so are said to be, called, to wit, to their office of Eldership; but called out they are not, being themselves to call out the church, and unto it to perform the cryers office. Neither do I think that the name Ecclesia, Church, hath been used by any Greek author, before the Apostles times, or in their daies, or in the age after them for the assemblie of sole governors in the act of their government, or indeed before the same governors had seized into their own, & onely hands the churches both name and power.

But you will say, as learned men use to do, that these Elders susteyn the person of the whole multitude, and supplie their room, for the avoiding of confusion; and so are rightly, as commonly called *The church representative*.

I answer. First, no godly, no nor reasonable man will affirm, that this representation is to be extended to all the acts of religion, or indeed to others, then these, which are exercised in the governing of the Church. What is it then? The Elders in ruling, and governing the Church must represent the people, and occupie their place. It should seem then, that it appeiteyns unto the people, unto the people primarily, and originally (under Christ) to rule and govern

govern the church, that is, themselves. But who will so say of a government not personall, but publique, and instituted, as the churches is?

2. If the Elders in their consistorie represent the church, then whatsoever they either decree, or do agreeing to the word of God whether respecting faith or manners, that also the church decreeth and doth, though absent, though ignorant both what the thing is, which is done, and upon what grounds it is done by the Elders: this being the nature of representations, that what the representing doth within the bounds of his commission, that the represented doth primarily, and much more, as but using the other for his instrument. Now how dissonant this is to true faith and pietie, how consonant unto the Papists implicit faith, no man can be ignorant: and I had rather wise men should consider, then I aggravate.

3. The constant, and universall practise of the Apostles & Apostolick churches do quite crosse this consistorian course. The Apostle Paul, well acquainted with the meaning of Christ, doth 1 Cor. 5. so reduce into practise, the rule and prescript of his maister Matth. 18. or to use the words of the Bishop of Chester, *There commands to bring into practise this power, In the name of Christ, with his spirit*, as he seems to leav no place for doubting to him, who with diligence, and without prejudice, will compare together these two places, what the Lord meaneth, when he saith, *Tell the Church*, This our Apostle doth in that place reprove not the Elders or governors alone, but with them also the whole commonaltie and bodie, for tolerating the incestuous person amongst them. Which therefore accordingly, as his authoritie Apostolicall, and *cave for all* 2 Corin. 11; the churches did require, he admonisheth, and directeth, that as 28. mindefull both of the sinners repentance, and salvation, and therewith of their own puritie, they would exclude, by due order, that wicked man from their holy fellowship. And that by these words, (*when ye are come together*) the whole church is to be understood, manie, but heavie freinds to the peoples libertie, Iesuites, Prelatists, and others do graunt. But we will annex certain reasons for the further clearing of the thing.

1. They among whom the fornicator was, who were puffed up, ver. 1, 2, 4. when they should have sorrowed; and out of the midst of whom, he was 7. 13. to be

Bish. of Win-
ch. 31. answer
to Tertius pa.
43.

to be put, who had done that thing; they were to be gathered together in one, and to judg and excommunicate that incestuous person. But the fornicatour was not amongst the Elders alone, neither were they alone puffed up when they should have sorrowed, neither was that wicked man to be taken out of the midst of them, and still left in the midst of the people; and therefore not to be judged by them alone, but by the church with them, though governed by them.

2. It did not of old apperteyn onely to the Levites and Elders in Israel, to *purge out* of their houses the materiall *leaven*, but to every father of familie also: so by proportion to the whole church now, to purge out the leaven spirituall there spoken of: which also could not *leaven the whole lump*, or church, in the Apostles meaning, except it had concerned the whole church to purge it out.

3. The Apostle wrote not to the Elders onely, but with them to the whole bodie, *not to be commingled with fornicators, covetous persons*, or the like, called *brethren*: he therefore admonisheth them, as the other, to cast their stone at the incestuous man, for *the taking him away from the Lords people*.

Manie more Arguments, and the same verie clear, might be drawn to this end, out of the text it self; but for brevities sake I will omit them, and annex this onely one which followeth, from the second chapter of the second Epistle. The same Apostle writing to these same Corinthians about the same incestuous person, but now penitent, as before delinquent, seriously exhorts them, that look what severitie they had formerly shewed in censuring him for his sin, the like compassion they would now shew, in receaving him again upon his repentance: therein plainly insinuateing, that this busines was not in the hands of the Elders alone, except we will say, that they alone were *made sad* by the Apostles reproof, that they alone by their *studie, defence, indignation, zeal, &c. testified*, that they *were pure in the thing*, and except it belonged to them alone to *pardon*, and *comfort the repentant sinner*, and *to confirm their love unto him*.

And whereas some would inclose this whole power within the Apostles circuit; as if he alone, Bishop-like, had passed sentence judicarie upon the offender, and onely committed the declaration, and

and publication of it in the church, to some his substitute, I deem it not lost labour briefly to shew how erroneous this opinion is of externall monarchicall government, yea power also, which is more, in the church of Christ.

And, first, one alone, how great soever, cannot suffice to make the Church, or a congregation, which Christ hath furnished with power of *binding, and loosing* Math. 18, 17, 18. both reason, and scripture teaching, that for an assembly, and congregation at least *two or three* are required. ver. 19. *The Church* (which name signifies a multitude, designeing by a new trope, one alone singular person, as saith D. Whitakers against Stapleton, going about to prove that the name of the church belongs to the Pastours, or Bishops, or Pope alone.

See the Bishop of Chich. answer to TOTUS p. 41, 42.

Whitakers of the authorities of the Scrip. lib. 1.

2. It is expretly affirmed 2 Cor. 2, 6. that the incestuous person was *censured by many*: which *many* or more, the Apostle opposeth to himself alone, as appeareth by the context; and not *to all*, as some erroneously think.

3. The Apostle plainly, and sharply reproveth the Corinthians for that before his writing they had not voyded that sinfull man, their holy fellowship, and so prevented the reporte by which such a crime, and the same unpunished came to his ears. This their power then the man of God doth not seaze into his own hands as forfeit by their default in not using it, but vehemently (and as became a faithfull minister) exhorts and admonishes them to use it, as they ought in the *judging, purging out, and taking from among themselves that wicked man*, and so any other within, or called a brother, sinning in the like manner.

4. If the Apostle Paul being absent from Corinth had excommunicated this sinner, then had he judicially condemned, and judged a man unaccused, unconvicted, and unproved (at least face to face, and before his judg): then which what more unjust can be imagined of, or ascribed unto the holy Apostle? I conclude therefore with Peter Martyr, *The Apostle, as great as he was, doth not so far usurp to himself power, as that he one; and alone by himself should excommunicate: which yet the Pope, and many Bishops* (both Romish and English) dare do: *In judging he goes before others, as it is meet the cheif in the Church should do, that so the lesse skilfull multitude might be directed in judging by their voting before them.*

See Gel. Snee. of ch. discipl. 3 parte Math. chap. 2.

PER. MART. in 1 Cor. ch. 5.

Act. 1.

Cyprian l. 1.
Epist. 4.

Rom. 15.

Gal. 1, 1.

Calvin in
Act. 1.

Act. 6.

Act. 14.

Thus much of this place. The next followeth, which is Acts 1, When another was to succeed in the room of Judas the traytour, not Peter alone, or the Apostles with him, but (*that the ordination might be just and lawfull, being made with the knowledge of the people assis- sistent, and examined by the verdict, and judgment of all*) the multitude of the disciples together did substitute two, whom they deemed most excellent, that of them the Lord, *who knew the hearts of all men*, might take unto himself the man, which he knew most fit. That which belonged unto God, namely, to designe an Apostle immediately, was left unto him: the disciples also in this work, reteining what might be their libertie: which Calvin notes upon this place, to have been a kinde of *middle temper*.

The third place followeth, which is Act. 6. handling the choice of Deacons, and that by the same Church in Ierusalem, not now small, as before, but (which I wish may be marked to stop the passage, which some think lyes open for escape through smaller assemblies) now become great, and populous. In this busines the Apostles informe the church what kinde of men they ought to chuse: the multitude chuseth whom they judg fit, and meet accordingly; and the same present to the Apostles: upon whom so chosen by the people, the said Apostles impose hands as a solemne symbole of their consecration, joyning therewith common prayer. Now if the Deacons onely betruisted with the churches monie were not to be made but by the peoples suffrage, and election, much lesse Pastors & Elders, unto whose fidelitie under Christ the same Church doth commit the incomparable treasure of their souls.

To the same purpose (in regarde of the matter in hand) serveth that, which we read Act. 14, 23. where *Paul and Barnabas do ordeyn Elders in everie Church, by suffrages* (not their own as some fau- cial, unto whom to lift up, & to lay on hands is all one) but the peoples, or *by the lifting up of hands*, by which signe, the Grecians, as appears in Demosthenes, and others, the peoples vote or voyce-giving in their popular assemblies was wonte to be made: I ad (which is especially to be observed) that the Apostles in doing their part in the ordination of Elders, did what they did, as it were, by the way: staying onely, most like, two or three daies in a place: so as they could not possibly by their own experience take sufficient know-

ledg

ledg, what persons in the church were *apt to teach or govern* : who *able to exhort with sound doctrine, & to convince the gainsayers*: how *unblamable* they were, how *watchfull*, given to *hospitallitie*, *temperate*, &c. and with these, how *mannered* wives, and children they had. These things onely the bretheren which conversed with them publicly, and privately, could sufficiently take knowledg, and experience of. Vpon their electing them did the ordination conferred by the Apostles, as the hands of the Church, depend. By election the persons elected have right to their offices; into the actuall possession, whereof they are solemnly admitted by ordination.

1 Tim. 3. 2
Tit. 1.

This troupe of proofes, that known, and notable place Act. 15. 15. shall shut up: in which we have the peoples libertie in the churches both of Antioch, and Ierusalem plentifully confirmed and commended by Apostolick practise to ensueing churches, and times.

And first, it is evident, that in the church of Antioch together with the Elders (which it appears then it had Act. 14, 21, 23.) the brethren were admitted into the fellowship of the busines, and disquisition made about circumcision: *Paul & Barnabas* with the rest of the delegates then sent being brought on their journey by the church. ver. 3. the letters also being written back from Ierusalem to the brethren which were at Antioch, ver. 23. and which is specially to be noted, then, and not before, delivered when the multitude were come together. ver. 30. So in the church at Ierusalem the messengers from Antioch were received not onely of the Apostles and Elders, but of the Church with them, ver. 4. And as the question was propounded so was it, discussed before the whole church by the Apostles, & Elders comming together to look unto that busines. ver. 6. yet not so as the brethren were wholly bound to silence, seeing that ver. 11. the whole multitude is said to have held their peace, that is, to have yielded to Peters speech, and reasons. Lastly, as *Silas and Iudas* were sent with Paul and Barnabas, by the Apostles, and Elders with the whole Church unto Antioch, ver. 22. so were the letters written back in the name of them all to the brethren at Antioch. ver. 23. And although the decrees to be observed by the churches of the Gentiles, (whereof no one, excepting Antioch, had any delegates present) which were also part of the word of God, and holy Canon, could

See Whit. k.
of the author.
of H. scrip.
bb. 1. ch. 5.
Act. 1.

See Johan.
Wolph. in
2 King. 6. 27.

come from none other then the Apostles, immediately inspired by the H. Ghost, they notwithstanding in the publishing of the same, did not disdain the consenting suffrage of the brethren of that particular church of Ierusalem, where the assembly was.

And surely, if it ever did, or could apperteyn to any church officers or governors whatsoever to represent the church-assemblies, in elections, censures, and other Ecclesiasticall judgments, and occurrences; then without doubt unto the Apostles in an eminent, and peculiar manner (especially living in that rude, and childish state of the church) considering both how superlative their office was, and how admirable their gifts, and endowments of the holy Ghost, together with their incomparable both pietie, & prudence: by which they were both most able, and willing to promote the Christian faith in holynes. And although this constant, and uniform both practise, and institution of the Apostles unto divers (politick persons, swelling with pride of fleshly reason, dispising Apostolicall simplicitie, and who, as Irenaeus speaks, would be rectifiers of the Apostles, seem worthe of light regard, yet to us, who beleiv with Theodorot, that we ought to rest in the Apostolicall, and propheticall demonstrations, and who with Tertullian do adore the fulnes of the Scriptures, they seem of singular weight, and moment.

Iren. against
Heres. lib. 3.
Theodor. dial.
1.
Tertull. a-
gainst Heret-
icog.

Mat. 28, 20
1 Cor. 14, 37
ch. 4, 1.
2 Cor. 5, 5.

2 Tim. 3.

And whilst I consider with my self in the fear of God, how it was the Apostles duetie to teach the disciples of Christ to observe whatsoever he commanded them; and how the Apostle Paul testifieth, that even the things, which he wrote touching order, and comelines to be observed in the church-exercises, were the commandements of the Lord; as also how the same Apostle clearly professeth, that he and his fellow officers were onely to be reputed as ministers and ambassadors of Christ, to whom therefore in the exequution of their office it was not permitted to do, or speak the least thing, which they had not in charge from him; it is unto me a matter of great scruple, and conscience, to depart one hair-breadth (extraordinarie accidents ever excepted) from their practise, & institution, in any thing truly ecclesiasticall, though never so small in it self: whatsoever, by whomsoever, and with what colour soever is invented, and imposed; touching the government of the church which is the house and tabernacle of the living God. And a partner in this faith I do hope to live,

to live, and die, and to appear before Iesus Christ, with bouldnes in that great and fearfull day of his coming.

I add, that seeing the Christian congregation as the spouse of Christ, free, and ingenuous, hath the church officers whosoever, as Christ Iesus her housbands, so also her *servants for Iesus sake*, ^{2 Cor. 4. 5.} whom under Christ she trusteth with her eternall salvation, and unto whom for their labour she oweth wages for releif and maintenance; Considering also how much it makes both to whet on the diligence of the ministers, and to inforce the diligence of the people, whilst these on the one side consider with themselves, how they have them set over them, whom above others themselves have liked, and made choice of; and they on the other side, that they are set over those by whom they before others were made choice of, and elected: that which Cyprian hath, seemeth most equall, and of institution morall, and unchangeable, that *the commonaltie fearing God & keeping his commandemens, should have the speciall hand either in chusing of worthie Preists, or ministers, or of rejecting the unworthie* ^{1 Tim. 4. 16. ch. 5. 17. 18.} *which also, saith he, we see to be founded upon divine authoritie.* ^{Cyp. Epist. 4. 6. 4. 1.}

The same is to be held of excommunication. Seeing that it be-
hooveth the Christian multitude to avoide the fellowship of the ex-
communicated not onely in the course of religion, but even in
common, and familiar conversation (the rights of nature, familie,
and common wealth ever kept inviolated): and that whom yester-
day I was to repute a brother near, and dear in Christ, to morrow
I must hold *as an Heathen, and Publican*, and as, *for the destruction of the flesh, delivered to Satan*: who is so unequall a judg, as not to
think it a most equall thing, that the multitude should clearly, and
undoubtedly take knowledg both of the heynousnes of the crime,
and incorrigible contumacie of the person, after the use of all
means, and remedies for reclayming him. This if it be not done,
then doth not the church herein live by her own, but by her officers
faith; neither are her governors to be reputed as servants, but Lords
unto her; neither do they *exercise their office popularlie* in the church
as they ought, but *tyrannicallie*, as they ought not, by Chrysostoms
verdit. His words are these. *He who bears himself upon an externall* ^{Chrysost. in Epist. to Tit.}
and worldly power, because he rules legally, and that men must of necessitie
obey him, doth oft times, and that not without cause, exercise authoritie

against the will, and wel-liking of his subjects? But on the other side, he who will be over those, who voluntarily submit unto him, and can him thank, and yet will presume to do things as himself liketh, & as if he were to give account to none other thereof, that man rather exerciseth his authority tyrannically then popularly.

The Lord God put it into the hearts of those who bear greatest sway in the reformed churches, to indeavour the furnishing of the same with such Elders, as may both fully, and constantly; and popularly, discharge their place, for the peace of their own consciences before God, the edification of the Churches over which they are set, as also for the abateing, if not abolishing, of that contempt in which Prelatists, and supercilious persons use to hould these lay-Elders, as they call them.

But now lest any should take occasion, either by the things here spoken by us, or els where of us, to conceave, that we either exercise amongst our selves, or would thrust upon others, any popular, or democraticall Church-government; may it please the Christian Reader to make estimate of both our judgment, and practise in this point, according to these three declarations following.

See Bodin of
Commonw.
book 1. chap.
last.

1 Cor. 12. 28
1 Tim. 5. 17
Heb. 13. 17.

First, we beleeve, that the externall Church-government under Christ the onely mediatour, and monarch thereof is plainly aristocraticall, and to be administrated by some certain choice men, although the state, which manie unskilfully confound with the government, be after a sort popular, and democraticall. By this it apperteyns to the people freely to vote in elections and judgments of the church: in respect of the other we make account, it be-hoves the *Elders to govern* the people even in their voting in justice, given by Christ whatsoever. Let the Elders publicly propound, and order all things in the church, & so give their sentence on them; let them reprove them that sin, convince the gain-sayers, comfort the repentant, and so administer all things according to the prescript of Gods word: Let the people of faith, give their assent to their Elders holy and lawfull administration: that so the ecclesiasticall elections, and censures may be ratified, and put into solemn exequution by the Elders, eyther in the ordination of officers after election, or excommunication of offenders after obstinacie in sin.

2. We doubt not but that the Elders both lawfully may, and necessarily ought, and that by vertue of their office, to meet apart at times from the bodie of the Church, to deliberate of such things as concern her welfare, as for the preventing of things unnecessarie, so for the preparing (according to just order) of things necessarie, so as publicquely, and before the people, they may be prosecuted with most conveniencie, and least trouble that may be.

Act. 20, 18.

3. By the people whose libertie, and right in voteing we thus avow, and stand for, in matters truly publique and ecclesiasticall, we do not understand (as it hath pleased some contumeliously to upbraid us) women, and children; but onely men, and them grown, and of discretion: making account, that as children by their nonage, so women by their sex are debarr'd of the use of authoritie in the Church.

1 Cor. 14,
34, 35.

1 Tim. 2, 12

CHAP. V.

Of Holy-dayes.

It seemeth not without all leaven of superstition, that the Dutch reformed Churches do observe certain dayes consecrated as holy to the Nativity, Resurrection, and Ascension of Christ, and the same also (as it commonly comes to passe where humane devices are reared up by the side of divine institutions) much more holy then the Lords day, by him himselfe appoynted.

And for this, first we are taught by Moses, thus speaking unto the people of Israel in the name of the Lord, *Verily my Sabbaths ye shall keep: for it is a signe between me and you throughout your generations that ye may know that I am the Lord that doth sanctifie you,* that it appertayns unto God alone (and to no man, or Angel) as to sanctifie whether person, or thing, so to institute the hies, or means of sanctification, of which number holy dayes are. And if the Lord as *Iehovah*, and the God of his people *Israel*, and Supreme Lawgiver, do ordeyn the sanctification of a day in the decalogue, how far should Gods servants be, eyther Magistrates from

Exod. 31, 13

Exod. 20.

from taking this honour of God unto themselves by commaunding a holy day; or subjects by observing it to give the same unto any other save God alone?

2. It was not the least part of Israels defection, first in the wilderness, afterwards under Jeroboam; that they ordeyned a feast to Jehovab, whom they represented to themselves by the goulden calvs which they had made.

3. Seeing that every first day of the weeke (called by Iohn the Lords day) is consecrated by Christ himself and his Apostles to the memoriall of Christs resurrection, and Gods solemn worship; it seems too much for anie mortall man to appoint, or make an anniversary memoriall (and the same most solemn and sacred) of the same resurrection, or so to observe it.

Lastly, that you may see it was a man, from Whom this device came, and so erred, as one saith (not to meddle with the uncertainty either of the day of the month, or month of the yeare in which Christ was born, as it is most certain on the contrarie that, this 25 of December cannot be the time, what good reason (I would know) can be rendred, why a day should be consecrated rather to the birth, circumcision, and ascension of Christ, then to his death, seeing that the Scriptures every where do ascribe our redemption and salvation to his death, and passion in speciall manner?

CHAP. VI.

Of the celebration of Mariage by the Pastours of the Church.

Sixtly, and lastly, we cannot assent to the received opinion and practise answerable in the Reformed Churches, by which the Pastours thereof do celebrate marriage publicly, and by vertue of their office: because

Tim. 3, 16,

7.

1. The holy Scripture divinely inspired, that the man of God, that is the

is the minister, *may be perfectly furnished to every good work*, doth no where furnish or oblige the minister to this work.

2. Marriage doth properly and immediately appertain to the family, (which is *primarily framed of man, and wife*) and Citties, *Kechern.cusf* and other politicall bodies consisting of manie families. *Seconda- phyl. disp. 28,* rily, and mediately to the common wealth; and publique gover- *6. 6.* ners of the same: who therefore weighing their office, and what concerneth them doe accordingly, in the low countries, comelily, and in good order ty that knott of marriage amongst such their subjects, as require it at their hands. Neither did God as a minister joyn in marriage our first parents (as some would make him) but as their common father by right of creation, and the *Gen. 1, 27.* chief maister of the marriage: neither ought the Pastours office to *Ex. 2, 22.* be streched to anie other acts then those of religion, and such as *Chem. Exam.* are peculiar to christians: amongst which marriage (common to *part. 2 of* Gentiles as well, as to them) hath no place. *mar.*

Lastly, considering how popish superstition hath so far prevailed, that marriage in the Romish church hath gott a room amongst the sacraments, *truly, and properly so called, and by Christ the* *Trident. coun.* Lord instituted; the celebration, and consecration whereof the *first canon* patrons, and consorts of that superstition will have so tyed to the *of marriage.* priests fingers, that, *by the decree of Evaristus the first*, they account *Polyd. Virgil.* the marriage no better then incestuous, *which the priest consecrates* *of the invet.* *of things. 5, 5.* not; it the more concerns the reverend brethren, and Pastours of the reformed Churches to see unto it, that by their practise they neither doe, nor seem to advantage this popish error. And these are the points of our difference frō the Belgick churches: which are neither so small; as that they deserv to be neglected, especially of them unto whom nothing seemeth small; which proceeds from the gracious either mouth or spirit of the Lord Iesus: nor yet so great, as to dissolv the bond of brotherly charitie, and communion.

If any now shal object, that there are yet other things beside these, in which we consort not so well with them, nor they with us; as for example, 1. In the sanctification of the Lords day, in which we seem even superstitiously rigid. 2. In a certain popular exercise of prophesi amongst us: 3. In our dislike of the publique Tem-

ples, and sundry other indifferent things, as they are termed; besides, that we are accused by some for not having in due estimation the magistrates authoritie in matters of religion; I do answere, and first, that in the two first of these, the same Churches do not differ from us in judgment, but in practise: as appears evidently by the *Harmonie of the Belgick Synods* lately published by S. R. Of the former of those two, the author of the same book, testifieth in his *Preface to the Reader*, that the Synod held at *Middleborough* in *Zeland*, 1581. did supplicate unto the magistrate, that by his authoritie he would decree the sanctification of the Lords day, abolishing the manifold abuses thereof. That sanctification then of the Lords day which the reformed churches do endeavour unto, and desire to have fortified by the magistrates authoritie, that we (considering it as immediately imposed by Christ upon his churches) by the grace of God, labour to perform, being thereunto induced by these, amongst other reasons.

CHAP. VII.

Of the sanctification of the Lords day.

First the sanctification of the Sabbath is a part of the Decalogue, or morall law, written in tables of stone by the finger of God: of which Christ our Lord pronounceth, that *no one jot, or title shall passe away*. Now if it be impossible for one title of the law to be dissolved, much more for a whole word, or commandement, and one of ten; by which it should come to passe, that Christians now were not to count of ten commandements of the morall law, but of nyne onely.

If reply be made that the fourth commandement is so ceremoniall, that notwithstanding it hath this morall in it, that some tyme be assigned, and taken for the publique ministerie, and exercises of religion, I answer:

1. That the same may be said in generall, of the Mosaicall ceremonies whatsoever: all, and everie one whereof affoordeth something

thing morall. For instance, The Mosaicall Temple, or Tabernacle had this morall in it, and perteyning to us, as well as to the Israelites, that it was a fit and convenient place for the Church assembly. Is therefore the precept for the tabernacle as well morall, as that for the Sabbath? Is it alike a part of the decalogue, and morall law? *Exod. 25, & 26.*
Is it alike one of the ten Commandements? *Exod. 20.*

2. If the morall sanctification of the Sabbath stand in this, that some time be assigned to the publique ministerie, then were the Israelites, especially the preists, and Levites, bound to an everie day sabbath and sanctification morall, being bound everie day to offer in the tabernacle, and temple, *two young lambs, the one at morning, the other at evening for a daylie sacrifice.* *Num. 29, 38*

3. If the second precept of the Decalogue do in the affirmative part injoyne all outward instituted worship of God; then also by consequence it requies some set time (as a naturall circumstance absolutely necessarie to everie finite action) in which the same worship is to be performed. In vain then is the fourth commandement, and to no purpose, if it injoyne nothing at all, but that which was injoynd before, namely in the second.

4. The verie essence of the fourth commaundment consists in this, that a day of seaven be kept holy, that is separated from common use, and consecrated to God, in which as in a holy day the works of divine worship, and such as serve for the spirituall man ought to be exercised, as appears plainly by the reason taken from Gods example, upon which the commandement is founded. Take this away, and the life of the precept seemeth to suffer violence. The truly godly take some tyme for the exercises of Gods worship not onely publique, and Ecclesiasticall, but private also, and domesticall: yea in their closets, as Christ teacheth. Yet are not these either times, or places, in which such things are done, then others are. Eyther therefore a day in it self must be holy, by divine institution, or the Decalogue is maymed in the fourth commandement.

But you will doubtlesse object the change made from the last daie, to the first day of the week. I answer, 1. that change is meerly circumstantiall, & in which also the essence of the precept is not abolished, but established. As for example. God promised unto children duly *honouring their parents a long life in that land* (to wit of *Exod. 20.*

Canaan, then to be possessed by his people) *which the Lord thy God gave unto them.* The same promise by the Apostles testimonie still stands good to obedient children, though out of Canaan, and in another land, so doth the same precept stand in force for the sanctification of the sabboth, though removed to another of the seven dayes by the Lords hand.

2. It is evident that this alteration was made both upon weightie ground, and warrantable authoritie. The ground is Christ our Saviours resurrection from the dead : in which mans *new creation* (at least in respect of Christ working the same in the state of humiliation for that end undertaken) was perfected: a *new kinde of kingdom of God*, after a sort established : and, as the Scriptures speak, *all things made new.* And why not also a new sabboth after a sort? in which yet notwithstanding the former (as the creation also by Christ) is not so properly abolished, as perfited.

The authoritie upon which this change leaneth, is no lesse then of Christ himself: who, first, by word of mouth for the fortie dayes after his resurrection, *taught the disciples the things, which apperteyned to the kingdom of God*, that is, as Calvin saith, *whatsoever things they published either by word or writing afterward.* 2. By his example, or fact, setting himself in the midst of the same his Apostles, *the first day of the week*, and as Iunius saith, *everie eighth day, till his ascension into heaven*: & therein not onely blessing them with his bodily, but much more, with his spirituall, and that speciall presence. 3. By his spirit speaking in his Apostles, whole office it was to *teach his disciples to observe what things soever he had commanded them*, and to *declare unto them the whole counsaile of God*: who also in their whole ministration were to be *reputed none other then the ministers of Christ*, and lastly whose both writing (& preachings accordingly) even about *order and comelines* to be kept in the church exercises were *the commandements of the Lord Iesue.* Agreeable hereunto it was, that the Apostle *Paul coming to Troas*, and there with his companie *abiding seven dayes*, he did not till the *first day of the week* (which yet was the last of the seven) *call together the disciples to eat bread*, that is to communicate in the Lords supper. Hereupon also it was, that the same Apostle ordeyned, that on *everie first day of the week*, as on a day sanctified for the holie assemblies, and fitted for

Ephes. 6, 2.

2 Cor. 8, 17

Luke 7, 28.

Calv. in Añ

1, 3.

Ioh. 20, 19

26.

Luke 24, 36

Iunius in Gen

2, 2.

Mat. 28, 18.

Añ. 20, 26.

1 Cor. 4, 1.

1 Cor. 14, 37

Añ. 20, 66,

27.

1 Cor. 16,

1, 2.

for most effectuall provocations to the supplying of the necessities of the poore Saints, *everie one* of the richer sort, *should lay something apart, as God had blessed him*, for the releif of the Churches in Syria, at that tyme oppressed with great penurie, and want. Lastly upon none other ground but this, was this day, by Iohn the Apostle, named expressly *the Lords day*, as being consecrated to the resurrection and service of the Lord Iesus: for which end also it was kept in the primitive Churches, as appeareth by most ancient and authentic writers. Neyther did *Pashmos* more distinctly denote a certain and known Iland, and *Iohn* a certain and known person, then did *the Lords day* a day certain, and known especially unto Christians, unto whom the Apostle wrote. Whereunto also agreeth that of Austin, *This Lords day is therefore so called, because on that day the Lord rose again, or that by the verie name it might teach us, how it ought to be consecrated to the Lord.*

Rev. 1. 10
Ignat. ad
Magnef.
Infl. Martyr.
Apol. 2.
Tertull. de
Idol
Ensb. l. 4. 23
de Dionis.
August. de
viti. Apost.
serm. 25.

The second reason is, because the sanctification of the Sabbath (the circumstantial change notwithstanding) doth as well belong to us in our times, as to the Israelites in theirs; whether we respect the Reason of the commandement, or the end. The reason is taken from the example of God himself, who rested the seventh day from the works of creation. The ends are, 1, that we framing our selves to Gods example, after six daies spent in servile works, or works of acquisition, might rest the seventh. 2. That we might recount with our selves, not onely with thankfull, but also composed hearts, as the creation of man, and of all other things for mans good, so also his re-creation, & renovation clearly shining in the resurrection of Christ from the dead. 3. That sequestering our hearts, tongues, and hands from everie servile work (so far as humaine infirmities will bear) we might consecrate unto God a certain and set time, & day, for the works of pietie towards him, and of charitie towards men. And albeit the state of Israell ofould compared with ours, was childish, and elementarie, and so needed the more helps both for restraint, and supportance; yet have not we attayned to such manlike perfection, as that we need none at all in this kinde.

1 Pet. 2. 3.
Esay 58. 13.
Gal. 4. 1.

And (not to meddle with the rable of Christians, whose avernes from the due sanctification of this day gives no obscure testimonie, that the same is sacred, & of God, from which their prophane con-

versation so much abhorreth) how behooffull, and necessarie it is for the true worshippers of God, that for some certain, and whole day they should emptie, and disburden their hearts of their earthly cares (though in themselves lawfull) that so they might wholly consecrate themselves to God, publicly in his house, and privately in their own; partly by preparing themselves, and theirs for the publique worship, and ministrie, & partly by calling to minde in themselves, and instructing, and examining of those which belong unto them, as they ought, touching the things which they have publicly heard; as also in meditateing of the most glorious works of Gods hands, the verie experience of everie godly, and devout man may teach him. He that tels himself to the holy, and severe observation of this the Lords Sabbath, *turning away his foot from the Sab-*

Esay. 58, 13, 14. both, not to do that wherein he delighteth, on the Lords holy day, & calling the Sabbath a delight, the holy of the Lord, & honourable, and shall honour him, not doing his own wayes, nor performing his own pleasure, or speaking his own words; then shall he delight himself in the Lord, and he will cause him to ride upon the high places of the earth, and feed him with the heritage of Iacob his father, because the mouth of the Lord hath spoken it:

Where as on the contrarie, no man doth or can neglect the same without apparent prejudice and wrong to pietie, and goodnes both in himself, and those under him. To let passe other things, how easily doth this thought steal into the heart not thoroughly pertwaded of the holynes of this day? what now! There is in the day no holynes by Gods appointment, save onely, as in it, the publique sermons of the church with prayer, and thanksgiving are to be frequented, and performed: for me to be present at everie sermon, speciallie made in the cittie, both on the Lords day, and everie other day of the week, my speciall calling, and worldly affairs will not permit: Besides, it were verie commodious for me on this Lords day, to make an end of such or such a work which I have in hand, to deal in such a busines, to undertake such a journey; And what should hinder me from so doing? But provided alwaies, upon this condition, that look what this day wants, the morrow, or next day shall plentifully supply: or, if it so fall out, thorough mine importunate buesines, that I bee something more behinde this week in these things, I will certainly, and at the furthest, the

next

next week be so much the more frequent in them, and so make God, and my soul amends. And why (as is the guise of ill debtors) will not men desire, and take longer day, even to months, and years also? considering how on the one side the heart of man is dayly faster taken & held by the bait of worldly profit, and pleasure; and on the other, lesse affectioned to Gods holy word, by the lesse frequent hearing of it. And hence, alas, cometh it to passe, that true pietie languisheth so much in the most, and with it such other christian vertues as use to accompanie it. Hence flow those tears of sorrow, and lamenting, which no true christian casting his eyes upon the reformed churches can forbear.

The third Reason is taken from that Apostolicall determination (wrested by many to a contrarie meaning) Coloss. 2, 16, 17. *Let no man therefore judge you in meat, or drink, or in respect of a feast or new moone, or sabbaths; which are the shadow of good things to come, but the bodie is Christ.* Whence it appeareth more then plainly, that onely those sabbaths are abolished by Christs coming in the flesh, which were types and figures of Christ to come, of which sort as there were not a few instituted of God by Moses, so doth this Apostle here, and elsewhere sufficiently declare the abrogating, and abolishing of the same by Christ. But that the Sabbath, of which we now speak comes in that reckoning we plainly deny.

For, 1. In its primary institution Gen. 2. there can nothing be found not wholly morall. Let a man having many eyes as Argus, search the same with a candle, he seekes (as we say) a knot in a bulrush, if he think to find in it any either shadow of Christ, or shadow of shadow. If any shall except, that God by Moses did enioyn unto the Israelites the sanctification of this day, *that it might be a signe between him, and Israel throughout their generations, that they might know, that he is the Lord that doth sanctifie them,* I do answer, first, in the words of Arminius, that *the Reason upon which God did afterwards commend unto his people, the sanctification of the sabbath because it was a signe between God and his people, that it was Jehovah that sanctified them, may be applied to the times of the new testament, & further with them also the sabbaths sanctification.* 2. Admit that this use were ceremoniall, and typicall in the fourth commandement, yet were there no force in the consequence from one end and

Colos. 2,
16. 17.

Exod. 31, 13.

Armin. in
theol. disp.
priv. p. 186,
187.

& use typical, and ceremoniall, superinduced, and brought in upon the precept, to prove the precept it self ceremoniall, and typical in the institution. By the same reason it may be affirmed, that both the Covenant of God made with Abraham, *I will be thy* Gen. 49, 3. *God, and the God of thy seed*, as also *the right of the first born*, for a double port on, & manie things more of like consideration, were merely ceremoniall, and typical, seeing that even unto them also, were annexed, and that by Gods appointment, divers typical, and temporall respects: of which notwithstanding none soundly minded will deny, that the one is euangelicall, and the other naturall. 3. Considering that the observation of this sabboth was either injoynd (as I perswade my self it was from Gen. 2, 1, 2, 3. & Exod. 16, 26, 30.) to Adam, in innocency and not yet needing Christ; or at least, that the reason of the institution did fit the state of innocencie as well, as it did the Israelites afterward I doe undoubtedly conclude, that the same Sabboth in the primarie, and essentiall institution thereof is not to come upon their file, which as *the shadows of future things had Christ for the body.*

Fourthly, I argue from that premonition of Christ Math. 24, 20. Mat. 24, 20 *Pray that your flight be not in winter nor on the Sabboth.* I am not ignorant how the most divines both ancient, and later do understand *this sermon* (as Chrysostom saith) as *made of the Jewes*; seeing that, as the same authour hath it, *neither the Apostles did observe the Sabboth day, neither yet were they in Iudea when these things were done of the Romans: many of them having departed this life, and the rest (if any survived) having bestowed themselves in other places.* But (with due reverence to them all be it spoken) it seemeth by the text to be otherwise. For 1. Christ made not this sermon to the Jewes, as Jewes, but to his *disciples*, and those alone, and the same *comming unto him secretly to be taught by him*: whom he forewarned in the same place how that first at the hands of the Jewes in Iudea, and after, of the Gentiles every where, they should be evil intreated for his names sake. v. 3, 4, 9, 25, 26. with Luke 21. 12. Secondly, our Saviour in saying *Pray ye*, makes it plain, that that he speaks of them, and their associates unto whom he speakes, to wit, Christians. Lastly how could it be that Christ, who by his death (now drawing so neare as that there was but a

step

step unto it) was to abrogate, and abolish all Iewish ceremonies, and shadows, should so carefully provide for the so religious observation of a shadowish, and ceremoniall sabboth: and that not for a day or two, but for so many yeares after the same his death; Could anie thing more weightie be spoken by Christ, or which could more deeply imprint in the hearts of men a religious regard of the Sabboth, then that it behooved them to obtain by prayer at Gods hands, that they might not be constrained unto that thing although permitted them of God in case of urgent necessitie, which might violate and interrupt the publique, and solemn sanctification thereof; It is true then which Chrysostome saith, that *the Apostles did not observe the Sabboth*, to wit, Iewish: but the Christian Sabboth, or *Lords day* they did undoubtedly celebrate.

The fifth and last Reason may be fetcht from the verie Gentiles themselves, who directed by the glimps of the light of nature, how darkly soever shining in them, had their holy daies, and some of the same such, as in which not so much as the pleading, and determining of suites were admitted. It seemeth naturall, that some day, and morall that some day certain, and distinct, be sacred unto God: and the same (as Iunius saith) *every seventh day*: in which men forbearing all servile works, may consecrate, and give themselves to God in the duties of pietie, and of charitie to men. Which with what hinderance unto the one, and other is everie where neglected, can scarce either be uttered, or conceived. For what marvel if upon the overslipping of the most seasonable seed-time, a slender harvest follow; or that (the market day being neglected) penurie of provision should be found in the family; We christians have the *Lords day* by the Lord Christ assigned us for the exercises of pietie, and mercie, in which he offers, and exhibits himself in the fruits of his gracious presence in a singular manner to be seen, and enjoyed of his, religiously observing the same. Let us at no hand (as alike unmindfull of Gods ordinance and mans infirmities suffer) the fruit of such a benefit to dy in our hands: but let us accordingly acknowledg the same in thought, word, and work, to his honour, and our own good.

Varr lib 3.
de ling. lat.

Innins in
Gen. 2, 2.

CHAP. VIII.

Of the exercise of Prophecie.

THere are they (whose names I forbear, for their credits sake) who have not spared, and that in their publique writings, to lay to our charge, that we will needs have all, and everie member of the Church a Prophet, and to prophesie publicquely. With what mindes they let loose their tongues to utter these, and manie mo most false and absurde vituperies against us, we leav it to God to judg, who knoweth: with what conscience, and desert of credit therein, unto thee (Christian Reader) into whose hands this our Apologie shall come.

We learn from the Apostle Paul 1 Cor. 14, 3. that *he who prophesieth, speaketh unto men to edification, exhortation, & comfort*: which to perform conveniently, and as becomes the church-assemblee, we make account comes within the compasse but of a few of the multitude; happily two or three in each of our churches, considering their weak, and depressed estate. Touching prophesie then we think the verie same, that the Synode held at Embden 1571 hath decreed in these words. .i. *In all churches, whether but springing up, or grown to some ripenes, let the order of prophesie be observed, according to Pauls institution.* 2. *Into the fellowship of this work are to be admitted not onely the ministers, but the teachers too, as also of the Elders and Deacons, yea even of the multitude, which are willing to confer their gift received of God, to the common utilitie of the Church: but so as they first be allowed by the judgment of the ministers, and others.* And as the Apostle somet mes laide, *we beleeve, and therefore we speak*, so because we beleeve with the Belgick churches, that this exercise is to be observed in all congregations, therefore we also observ it in ours. Of this our both faith & practise, we have these amongst other speciall foundations.

The first we fetch from the examples in the Iewish church, where libertie both for teaching and disputing publicquely both in temple and synagogue, was freely given to all gifted accordingly, without respect had to any office.

Harm. Synod
Belg. pag. 21
22.

2 Cor. 4, 13.

Luke 2, 46,
47. & ch. 4,
15, 16. Añ.
§, 4 with 11
19, 20, 21.
& ch. 13, 14
15 16. & ch.
18, 24, 25,
26, &c.

If any object, that the examples of Christ, and the Apostles in this case are incompetent, seeing that Christ was furnished with his own, and the Apostles with his authoritie; he alledgeth that which is true in it self, but to small purpose; considering we lay not our foundation in this, that Christ and his Apostles so did; but in that libertie so to do, was alwaies, and in all places graunted, & sometimes offered them. This libertie they obteyned not by the authoritie of Christ, which the Rulers of the Synagogues & Temple no more acknowledged then they did Christ himself: but by the order then received, and still continued to this day amongst the Jewes, that they whom with the Scriptures they call *wise men*, without all regard of publique office, *having any word of exhortation to the people*, should *say on*, as we have it written Act. 13, 23. Whereunto I ad, that divers of them in whom we instance were furnished with no such authoritie specially from Christ.

The second we take from the Apostle Paul 1 Cor. 14. where to the full, he informeth the church at Corinth of the order of that exercise, which they had formerly violated. Which whole order (according to Beza) is apparently taken from the received custom in the Jewish Synagogues. Which custom (saith Peter Martyr) seeing it was of old both good and laudable in the synagogues of the Jewes, the Apostle disdeyns not to transfer it to the church of Christ. of which also he renders this reason, because it was not a legall ceremonie, but serves to the edification of the Church. If this be so, then must they needs take their marks amisse, who imagine that the Apostle in this place speaks of the extraordinarie gift, and exercise of prophesie. And although it be not like, that the Church of Corinth was, in that so plenteous effusion of the gifts of the spirit, altogether destitute of extraordinarie prophets, yet that the Apostle did not in that place aime at them, may be proved by manie mo, and the same (as I think) firm arguments drawn from the self same text. Which that I may do the more commodiously, the prudent reader must call to minde, that upon the foundation of the extraordinarie prophets, as well as of the verie Apostles, the church is built; and that that mysterie of Christ, by the spirit immediately, and infallible inlightning their minde, was in the same manner, though not in all in the same degree, revealed to them, and the other.

In. 18, 18.

Mat. 23, 34.

1 Cor. 1, 20.

Beza Annot.

in 1 Cor. 14,

post absol. editionem.

P. t. Martyr.

on 1 Cor. 14,

31.

Eph. 2, 20.

ch. 3, 4, 5.

This so considered, 1. It seems altogether improbable, that so manie Prophets of this ranke (although inferiour in gifts) should have been found in that one small congregation, as the Apostle insinuates ver. 24, 29, 31, that Corinth had.

2. The Apostles in Corinth not onely behaved themselvs inordinately in the church, but withall (as by interpreters from ver. 29, and 32 is generally delivered) were subject to errour in the verie doctrine which they propounded; which to affirm of the extraordinarie Prophets, those skilfull maister builders, who together with the Apostles laid the foundation, together participated the same holy spirit, seemeth not a litle to shake the foundation of Christian religion. And if one of these extraordinarie prophets might erre, why not they all? And if the Prophets, why not the Apostles. And if they might erre, how should it appear, that they have not erred? And so by consequence, what either then was, or now is the firmnes and certaintie of the Christian faith?

3. Seeing that the Apostle ver. 34, 35, injoyns women deep silence in this church exercise, not permitting them at all to speak; it seems most plain that he hath no ey, nor respect at all, to those extraordinary gifts and endowments of prophesie authorising even women furnished with them, to speak publicly, and in mens presence, as appears in Mirjam, Deborah, Huldah, Anna, as also even in Iezabel her self in regard of order, and others.

Exod. 15, 21.
Judg. 5, 1.
2 Kin. 22, 14
Luke 2, 36.
Apor. 2, 20.

Lastly, the Apostle ver. 36, upbraideth those verie Prophets unto whom he directeth his speech, as such, as *from whom the word of God came* not: but without cause, yea not without notable injurie, if they were extraordinarie Prophets, that is, inspired with the holy Ghost, and his immediate instruments: seeing that from these kinde of Prophets, as well as from Paul the Apostle *the word of God came*, though in different degree, and measure.

The third foundation of this exercise is laid in the manifest, and the same most excellent ends atteynable onely by this means.

1. That God may be glorified, whilst everie one doth administer to another the gift, which he hath received, as good dispensers of the manifest grace of God. 2. That the spirit be not extinguished, that is the gift of prophesie, or teaching; in which it may to come to passe, that some in the church, though no ministers, may excell the verie pastours them-

1 Pet. 4, 10,
11.

1 Thes. 5, 19
20.

themselves. 3. That such as are to be taken into the ministerie of the church, may both betome, and appear *apt to teach*. This seeing the Apostle would have done, he would questionlesse have some order for the doing of it: which, excepting this of prophesie, we have none of Apostolicall institution. 4. That the doctrine of the church may be preserved pure, from the infection of errour: which is far more easilie corrupted, when some one or two alone in the church speak all, and all the rest have deep, and perpetuall silence enjoyned them. 5. That things doubtfull arising in teaching may be cleared, things obscure opened, things erroneous convinced; and lastly, that as by the beating together of two stones fire appeareth, so may the light of the truth more clearly shine by disputations, questions, and answers modestly had, and made, and as becomes the church of Saints, and worke of God. 6. For the edification of the church, and conversion of them that belev not: and this the rather because it apperteyneth not properly to the pastours, as Pastours, to turn goats or wolves into sheep, but rather to feed the flock and sheep of Christ, in which the H. Ghost hath made them overseers. 7. And lastly, lest by excluding the commonaltie and multitude from Church affairs, the people of God be deprived, and charitie lessened, and familiaritie, and good will be extinguished between the order of ministers and people.

1 Tim. 1, 3.
1 Job. 4, 1.
Apo. 2, 2, 7.
with c. 1, 11.
See Iacob.
Acont. Strag.
tag. sath. pag.
168, 169.
Luke 2, 40.
c. 4, 21, 22
Ad. 17, 2.
c. 18, 24,
26, 28.
1 Cor. 14 35
Eus. eccl. hij.
l. 6, c. 32, 36
1 Cor. 14, 4,
24, 25.
Ad. 20, 28.
See Sadel. a-
gainst Tur.
Soph. pa. 67,
68.
Pet. Mart. in
1 Corin. 14,
29.

CHAP. IX.

Of Temples.

TO speak nothing of the office of the Christian magistrate in demolishing the monuments, and snares of Idolatrie (which these Temples want not, if themselves be not such) I account that the consideration is one of a temple, as a temple, that is, a holy place, as it is counted of the most, consecrated either to God himself, or to some Saint (made therein a false God, though being a true Saint) whose name it bears; and which for its magnificent building, and superstitious form agrees far better to the Romish religion

See Calv. in
psa. 102, 15.
Pet. Mart. in
2 King. 10,
27.

*Ioh. Wolph. in
2 King. 17,
19, and 19,
6.*

ligion, pompons, and idolatrous as it is, then to the Reformed, and Apostolicall simplicitie. And another, and the same far divers, of a place, although in the house sometimes consecrated for such a temple, partly naturall, which is simplie necessarie to everie finite action; partly civill, in which the church may well, and conveniently assemble together. The former use I deem altogether unlawfull; the latter not so, but lawfull, provided alwaies that the opinion of holines be removed, and withall such blemishes of superstition, as wherewith things lawfull in themselves are usually stayned.

CHAP. X.

Of things indifferent.

VWE do so repute manie things as indifferent, or mean in themselves and their own nature (& as houlding a middle place as it were, between the things simplie commaunded, and the things simplie forbidden of God, as that the same things being once drawn into use, and practise, do necessarily undergoe the respect and consideration of good or evill. This the Apostle teacheth 1 Corinth. 14. in his so diligent warning the Church of Corinth, that *all things be done decently, in order, and to edification.* The things then thus accounted indifferent, when they once come into use in the church, do either work the exercises of religion the more comely, orderly, and edificative, and are such as without which, the same exercises cannot be performed but confusedly, uncomelily, and unsuitfully, at least in part, or els they swarve from the Apostolicall Canon. With this *commandement* of the Apostle, yea of *Christ the Lord*, agrees the rule of the philosophers, *The accessorie followeth the nature of the principall.* For example. Let the principall, as they speak, be some naturall good thing, the verie least accessorie or circumstance, by which this principall is rightly, and orderly furthered, and promoted undergoes also the consideration of a naturall good. The same rule houlds in actions civill:
much

much more in the things, which appertain to religion, and Gods worship. I therefore conclude, that the least rite, or ceremonie serving rightly, and orderly to further the principall act, and exercise of religion, doth worthily obteyn, after a sort, the respect and denomination of a religious, and ecclesiasticall good thing: which principall act if it do not truly, and effectually promote and advance, it is a vain addition at the best, becomming onely vain purposes, and persons, which *Worship God in vain, teaching for doctrines mens traditions*: seeing whatsoever is to be done in the church, is also, and first to be taught, that so it may be done. *Math. 15, 9.*

2. Whatsoever hath being in nature, is some certain thing first, and properly, and to be reduced to some certain, and distinct head. Now all things whatsoever in use, either in, or about Gods worship, may and must be referred necessarilie to some one of these three heads. Eyther they are things naturall, and simplie necessarie to the exercise; of which sort are the naturall circumstances of time, and place, without which no finite action can be performed: also for the administring of Baptism, either a fonte or other vessell to hould water: and so for other adjoints absolutely necessarie for the administring of the holy things of the Church: or secondly, they are things civill, and comely: as for example, A convenient place in which the church may conveniently, and comelily meet together, not a stable, or swynestye, also that habit of the minister, that covering of the L. Table, those ministring vessels, and other accessories, and appurtenances whatsoever, without which the holy things of God, cannot be dispensed so civilly, and comely, as is meet. Or lastly, they are properly things sacred, and holy, and by consequence, parts of externall divine worship: and the same either commaunded by God, and so lawfull, or of mans devise, & therefore superstitious.

Now if any shall further ask me, what power then I ascribe eyther to the civill magistrate, or Church-governers for making lawes about things indifferent? I answer touching Church-governers first, being to treat by and by of the Magistrate, that no such power, to speak properly, belongs unto them; as being *not Lords* *Ezec. 44, 11* but *servants* of the church, under *Christ the onely Lord* thereof: *ex-2 Cor. 4, 5.* *ercising*, as saith Austin, from Christ, and the Apostles *a ministerie*, *1 Pet. 1, 3.*

August. of the
cittie of God
l. 19.
Bern. of Cons.
lib. 2.

not a Lordship: and who therefore are to learn, if they will be content with their scantling, which God hath allowed them, that a wedding-hook better becomes them, then a scepter, as Bernard speaketh. For to make lawes, by all mens graunt, belongs to them, and them onely, who do swey icepters, or are Lords at least.

Moreover the holy scriptures everie where teach, that the highest Church-officers, and governors are but ambassadours of God, and interpreters, and proclaymers or cryers of his word. But neither an embassadour, nor interpreter, nor cryer, no nor the herald, the most honourable of all proclaymers, or publishers of Edicts, can command any thing, nor dispose of the least matter by his own authoritie, as Iunius sayth rightly. It is certain, that the governors of Churches do stand in need of wisdom and discretion for the applying, & determining of the common rules of order and comlynes taken from the Scripture, and common sense, to certain cases, and according to certain circumstances: But what makes this for the power of making lawes in the Church? which as M. Perkins makes account, is a part of Christs prerogative royall: considering withall, that neyther the Church, nor the meanest member thereof is further bound unto these their determinations, then they appear to agree with order, and comlines: neither are the ministers in any thing at all, (as are the magistrates in manie things) to be obeyed for the authoritie of the commaunder, but for the reason of the commandment, which the ministers are also bound in ductie to manifest, & approve unto the consciences of them over whom they are set.

Perk. Gould.
chain. c. 18.

See Vrsinus
Catach. on
2 Com. of
traditions.

CHAP. XI.

Of civill Magistrates.

VVE beleeve the verie same touching the civill Magistrate with the Belgick reformed Churches, and willingly subscribe to their confession: and the more, because, what is by many restreyned to the Christian Magistrate, they extend indefinitely, and absolutely to the Magistrate whomsoever. And that surely upon good

good ground: seeing the magistracie is one, & the power the same, whether the person be christian or heathen: neither is there wanting in an heathen magistrate (that he might rule as he ought) authoritie of order, but will of person: neither is his power increased by the accession of christianitie, but onely sanctified, as is first his person. The Prince rules over his subjects, as he is a Prince, and they subjects simply, not as faithfull or christian, he or they. Onely Christ the Lord of our faith hath the faithfull (as faithfull) for his subjects: *neither are the subjects of Kings as subjects, anie part of the church, but of the kingdom.* Bp. of Chich.
to TOTTEN P.

Besides, there is one and the same christian faith of the Prince and subject, and all things common unto both, which spring from the same; seeing that *in Christ Iesus there is neither servant, nor freeman*, I ad neither magistrate, nor subject, *but all are one in him*. As therefore none, no not the least power of publique administration comes to the subjects by their christianitie; so neither is the Princes, thereby at all increased. And indeed how can it? The magistrate though a Heathen hath power, *as the minister of God for the good of his subjects* to command and procure in and by good, and lawfull manner, and means, whatsoever apperteines either to their naturall, or spirituall life, so the same be not contrarie to Gods word: upon which word of God if it beat, God forbid, that the christian magistrate should take libertie to use or rather abuse his authoritie for the same: which yet if he do eyther the one, or other, whether by commanding what God forbids, or by forbidding what God commaunds, seeing it comes by the fault of the person, not of the office, the subject is not freed from the bond of allegiance, but is still tyed to obedience as active for the doing of the thing commanded if it be lawfull, so passive, if unlawfull, by suffering patiently the punishment though unjustly inflicted. 35.
Rom. 13, 4.

Lastly if anie civill, and coactive power in things whether civill, or ecclesiasticall, come to the magistrate, by his christianity, then if it so fall out that he make defection from the same, whether by idolatrie, or heresie, or profanes, it must follow, that thereupon his kingly power is diminished, and abridged: whereupon his window, or gate rather would be opened to sediti-

ous subjects under pretext (specially catholick) religion , to raise tumults in kingdoms , no man can be ignorant.

CHAP. XII.

Of the church of England.

THere remains *one*, and that a *great matter* of exception against us, and the same the fountain well nigh of all our calamities: to wit, that we seem evil-affected towards the church of England, and so averse from the same, as that we do no less than make a plain secession, and separation from it.

I answer, First, that our faith is not negative: as Papists use to object to the Evangelicall churches, nor which consists in the condemning of others, and wiping their names out of the bead-roul of churches, but in the edifying of our selves: neither require we of anie of ours in the confession of their faith, that they either renounce, or in one word contest with the church of England, whatsoever the world clamours of us this way. Our faith is founded upon the writings of the prophets, and Apostles, in which no mention of the church of England is made. We deem it our duty what is found in them to *beleev With the heart to righteousness, and to confesse With the tongue to salvation.*

Rom. 10, 10

Secondly, we accord (as far as the Belgick, and other Reformed churches) with the Church of England in the *Articles of faith*, and heads of Christian religion published in the name of that church, and to be found in the *Harmonie of the Confessions of faith*.

Thirdly, if by the Church be understood the Catholick Church dispersed upon the face of the whole earth, we do willingly acknowledge, that a singular part thereof, and the same visible, and conspicuous is to be found in the land, and with it, do professe and practise what in us layes, communion in all things in themselves lawful, and done in right order.

But and if by the word Church be understood a spirituall polittick body, such as was in her time, *the Church of Israel*; and in hers

the church of Rome, Corinth, the seven churches of Asia, and others with them partaking of the same Apostolicall constitution, and as unto which do apperteyn the Oracles of God, Sacraments, Censures, Government, and ministerie ecclesiasticall, with other sacred institutions of Christ; I cannot but confesse, and professe (though with great greif) that it is to us matter of scruple, which we cannot overcome, to give that honour unto it, which is due from the servants of Christ to the Church of Christ, rightly collected, and constituted.

And, that there may be place left in the eyes of the prudent Reader for our defence in this case, so far forth as equitie and reason will permit, he must once, and again be intreated by me, seriously to weigh with himself, and in his heart; this one advertizement following.

That a man may do a thing truly pleasing, and acceptable to God, it sufficeth not, that both the doer in his person be accepted of God, the thing done commaunded by God; and that he do it with good, and holy affection before God, except withall, and first he be possessed of that state, & condition of life, which may affoord him a lawfull calling to that work. That a man, though never so good, with never so good a minde, should exercise the office, or do (though the best) works of a Magistrate, father of familie, housband, steward, citizen, or messenger, except he were first lawfully called, and preferred to the state of a Magistrate, maister of familie, housband, or the like; so far were he from deserving anie praise for so doing, as on the contrarie he most justly incurred the censure of great rashnes, and violation of all order in familie and common wealth; as *taking unto himself that honour, unto which he was not called of God.* The same houldeth, and that specially in course of Religion, which is the speciall state of mans life: so as if anie either as a Pastour dispence the holy things of the ministeriall Church, without a lawfull pastorall calling going before; or participate in the same, out of a just, and lawfull Church-state; neither that dispensation, nor this participation can be warranted, but both the one, and other are usurpations, and in which is seen not the use, but abuse of holy things, and confusion of order. And as it becometh everie person first to beleeve, and know, that he is truly a Christian,

Hebr. 5. 4.

and partaker of the grace of Christ, before he can hope to please God in the performance of this or that particular Christian work; so doth it also concern everie Christian to provide, that he be first possessed of a just, and lawfull Church-order, before he so much as touch with his least finger the holy things of the Church thereunto proper, and peculiar. Proper, I say, & peculiar, amongst which I do not simple reckon the hearing of the word, which both lawfullie may, and necessarily ought to be done, not onely of Christians though members of no particular church, but even of Infidels, p̄sophane persons, excommunicates, and any others: as being that in which no communion spirituall passeth, either ecclesiasticall, or personall, between the teacher, & hearer, but according to some union ecclesiasticall or personall going before: seeing that Christian faith comes by hearing the gospel, by faith union, & from union communion.

This thus premised, I will speak a few things of the Church of England; not by way of accusation of it, but for our own purgation in the eyes of the godly, and equall Reader, of the imputed crime of Schism, so far as truth, and equitie will bear.

Rom 1.7.
1 Cor. 1, 2.
2 Cor. 1, 1.

And first, seeing that the people of God is materially (as they speak, the church of God, it is requir'd to the constitution of a holy Church of God, that the people be *holy*, or *saints* and *sanctified in Christ Jesus*: truly, and internally in regard of God, and their own consciences; externally, and in appearance in respect of others, whom it concerns to discern and judg of them, according to the word of God, and rule of charitie. And considering that our question is about the Church externall, and visible, as it is called, we are not so fond, or raithar frant'ck, as to require, in respect of others, other holynes in the members thereof, then that which is visible and externall.

Now how marvaylous a thing is it, and lamentable wthall, that amongst Christians anie should be found so far at ods, with Christian holines, as to think that others then apparently holy at the least, deserved admittance into the fellowship of Christs church, and therewith of Christ? Do, or can the gracious promises of God made to the Church, the heavenly blessings due to the Church, the scales of divine grace given to the Church, appertain

perteyn to others then such? Are others to be admitted into the familie of God, the kingdom of Christ, and as it were the suburbs of heaven? The Church of God is by him called, and destinated to advance his glorie in the holynes of their lives, and conversations; *Calvin in 1 Corin. c. 5.* what then have those to do with it, or it with those, who, as Calvin *1 Idem in Rom. 2, 24.* saith, *live not but with Gods dishonour?* For they, as the same author *Revel. 4. 8.* both truly and holily affirmeth) *who are called, and accounted the people of God, do bear as it were in their foreheads, the name of God, whereupon it cannot but come to passe, that before men even God himself after a sort should be steyned with their filth.* And this I deem the raitner to be observed, seeing that there are to be found, and these not a few, who would thrust upon the churches of our thrice *holy Lord*, a verie stage-like holynes: stoutly striving to make it good, that to constitute a true, and lawfull member of the visible church, no more is required, then that a man with his mouth confesse Christ, although in his works he plainly declare himself to be of the synagogue of Sathan. But what saith the holy spirit of these impure spirits? *They professe they know God, saith the Apostle, but in their works they deny him, being abhominable, and rebellious, and to everie good work reprobate.* Are abhominable persons to be brought into the temple of God? rebellious persons into the kingdom of God? *such as are reprobate unto everie good work* into the familie of God, which is as it were the Storehouse of all good works? *If anie one that is called a brother, be a fornicatour, or covetous, or idolatour, or rayler, or drunkard, or extortioner, or anie waie a wicked one, such a one by the Apostles direction, is to be expelled, and driven out of the churches confines.* And seeing that, as one truly saith, *It is a matter of greater contumelie to thrust out, then to keep out a guest,* with what conscience can such plagues be received into the church, to the purging out wherof the same church, furnished for that end with the power of Christ, stands in conscience bound? or by what authoritie I pray, can such persons be compelled into the bosom of the spouse of Christ, as for the expelling of whom far from her fellowship, & inbracing all authoritie ought to conspire? *He that saith he hath fellowship with God, and walks in darknes is a lyer, and doth not truly.* Profession of Christ therefore with the mouth, in those that work the works of darknes, and so by consequence, that by which a man *1 Ioh. 1. 6.* *Ioh. 8. 40.*

is rather branded for a naturall *child of the divell*, then marked for a true member of the Church. Lastly, David that holy man of God, and tipe of Christ, doth holily professe, that *he who works deceits, shall not continue in his house*: And shall the workers of deceit, and of all wickednes not onely be admitted, but even constrained into the house of the living God, which the church is? *O Iehovah, holyness becometh thine house to length of dayes*. Which notwithstanding (a sicknes desperate of all remedie) that so it stands with the Church of England, no man to whom England is known, can be ignorant: seeing that all the natives there, and subjects of the kingdom, although never such strangers from all shew of true pietie, and goodnes, and fraught never so full with manie most heynous impieties, and vices (of which ranck whether there be not an infinite, and far the greater number, I would to God it could with anie reason be doubted) are without difference compelled, and inforced by most severe lawes civill & ecclesiasticall, into the bodie of that church. And of this confused heap (a few, compared with the rest, godly persons mingled among) is that nationall church, commonly called the Church of England, collected, and framed. And such is the materiall constitution of that church. But if now you demand of me, how it is formally constituted; & whether upon profession of fayth, and repentance (in word at least) made by them of years, any combynation, and confociation of the members into particular congregations, (which confociation doth formally constitute the ministeriall Church, and members thereof, as both the Scriptures and reason manifest) either is, or hath been made since the universall and Ant'christian apostasie and defection in poperie? Nothing lesse; but onely by their parrysh perambulation, as they call it, and standing of the houses in which they dwell. Everie subject of the kingdom dwelling in this or that parrysh, whether in cittie, or countrie, whether in his own or other mans house, is thereby, *ipso facto*, made legally a member of the same parrysh in which that house is situated: and bound, will he, nill he, sit, or unfit, as with iron bonds, and all his with him, to participate in all holy things, & some unholy also in that same parrysh church.

If any object, that yet the minister of the parrysh may suspend from the supper of the Lord flagitious persons, and so by complaint

plaint made to M. Chancelour, or M. Official, procure their ex-communication; to let passe, that this is meerly a matter of form for the most part, and a remedie as ill, as the disease, I do answer, that even by this is proved undeniable that which I intend: viz. that all these parrishioners before mentioned, are not *without*, but *within*, and members of the Church (and the same, as before constituted) whom she judgeth. 1 Corin. 5, 11, 12.

There is besides these a third evill in the way, and the same as predominant, and overtopping all other things in that church, as was *Saul higher then all the rest of the people*: and with whose Rehoboam-like finger we miserable men are pressed, and oppressed: and that is, the Hierarchicall church government in the hands of the Lord Bishops and their substitutes: (the verie same with that of Rome, the Pope the head onely cut off, upon whose shoulders also many, though not without notable injurie, would place the supreme Magistrate) and administred by the self same Canon law.

Now this vast, and unsatiable Hierarchicall gulfe, swallowing up and devouring the whole order, and use of the presbyterie, and therewith the peoples libertie, and withall, by M. Parkers testimony (with whom a *Bishop in England is the Pastour of the whole diocese, and the Priests or ministers, onely his delegates and helpers*): the verie office of the Pastours themselves, as did the *seaven lean, and evill favoured kine the seaven full, and the seaven wizened ears the seaven full that went before them*; and so by consequence, not being of Christ the Lord, but of him rayther, who *opposeth and advanceth himself against whatsoever is called God, or is worshiped*; so as he *sitt in the Temple of God, as God*, (for unto God alone dwelling in his Temple it apperteyns to appoint the offices of the ministers, & to prescribe the peoples bonds) our hands are bound by that supreme, and sole authoritie of Iesus Christ in his Churches, upon which both the order of Presbyterie, and libertie of people, and office of Pastour are founded, and from whom as the *one onely Lord*, all ecclesiasticall power floweth, and by whom all *ministries* are instituted, from giving any the least honour or obedience to the same hierarchicall exaltation in it self, or its subordinates, which (as phylosophie teacheth) are one with it. Park. eccles. pol. 3, 35. and Hier. generally. Gen. 41. 2 Thes. 2, 4. 1 Chron. 29, 11, 12, 13, 19. 1 Cor. 5, 4. ch. 12, 5, 28.

Wherein yet I would not so be understood, as if we were at anie defiance

Rom. 14. 14

defiance with the persons of the Bishops, much lesse with the kings civill authoritie whereof they are possessed, whether in matters civill or ecclesiasticall. *Of their persons their own Lords shall judge, to whom they stand or fall.* There have been of that ranke who in our Marian daes have preferred the profession of the truth of the gospel before their lives: I hope there are also of their successors; who, if pressed with the same necessitie (which God forbid) would give the same testimonie, though at the same rate, unto the same truth of God revealed unto them.

Now as concerning their civill authoritie; albeit we do not believe, that the same is at all competent to the true ministers of the gospel, especially in that eminencie, externall glorie, and pompe of this world, in which they far exceed manie worldly princes, and rayther seem to represent the tryumphant, then the militant church; yet for so much as they both obteyn the same by the gift of the king, and exercise it in his name, we do not unwillingly yeald honour, and obedience unto it, and to his majestie in it.

But whereas it seems unto manie plain, and evident, that we may adjoin our selves to the Church of England without any subjection, or relation unto the spirituall government, and governors thereof; that is altogether beyond our capacities: neither can we comprehend it, how it may be that he, who subjects, and joyns himself to anie publique, and politike bodie, or communitie, whether spirituall, or civil, becomes not in so doing, *ipso facto*, subject to the publique government, and governors thereof, and undergoes not a relation, and respect actually unto them. They rather are with all serioufnes to consider, how faithfully, and sincerely they quit themselves, and their consciences before God, and men, who contending, and proving in and by so manie words, and arguments, that the hierarchicall government is papall, and Antichristian, do neverthelesse submit themselves thereunto both in the respect, and relation politicall formerly mentioned, and also in acts properly ecclesiasticall, into which the ecclesiasticall government, and spirituall policie of the church doth necessarily diffuse it self. Now I do earnestly entreat thee, whosoever thou art, acquainted with Belgick, or rather Christian libertie, and either free from the mists of prejudice, or if anie way prejudiced, yet *not chusing rather to serve a*

Theodoret.
Dial. 1.

pre-

preconceiz'd opinion, then to follow an apparent truth, that thou wouldest truly & ingenuously tell, whether if the Magistrates here (from which they are far) should by publique edict, under severe penaltie constrain all, and everie the native subjects of the countrie into the bosom of the church, without anie difference made, either in respect of sayth or manners, according to the place of their habitation, and should set over this church so collected and constituted, an Hierarchicall Bishop provincially or diocesan, in whose hands alone, with his Officials, Chauncellours, Commissaries, Archdeacons, and other Court-keepers, canonicall authoritie should be placed, to constitute and depose ministers, excommunicate, and absolve both ministers, and people, yea whole churches (yea with the living the dead, that they may obteyn Christian buriall): whether now in this confus'd heap, and under this spirituall Lordship, thou wouldest endure to remain either Pastour or member. I suppose not. You (brethren) have not *so learned Christ*; whom you acknowledge both for the author of your *faith*, and instituter of your *order* ecclesiasticall. Neyther yet we, having learned otherwise by the grace of God. Christ the king doth gather, and form unto himself another kinde of kingdom amongst men, and the same to be administered by other officers, and according to other lawes. And if no place upon the face of the earth should be free for us (poore creatures) refusing upon meer conscience of God (as thou God the judg, and searcher of hearts knowest) to commingle, and prostitute our selvs in and unto this confusion, and domination hierarchicall, we have most assured hope, that heaven it self is open for us by Christ, who is the way, and whom in this dutie also we do seive, in which we shall at the length be fully free from this, and all other incumbrances.

Colos. 2, 5.

Our adversaries bear in hand not onely others, but even us our selvs also, that we do for certain trifling matters, & as they speak, circumstantiall corruptions, sequester our selvs from the Church of England. And as nurses use to lisp with children, so they, that they might descend to our capacities, do oft and much instruct us, that unworthie members must be born in the church, especially of private persons; that some corruptions at least in the discipline and externall rites, are to be tolerated; that there may be the temple of God, though prophaned;

ned; the holy cittie though without a wall; the field of the Lord, though the enemy sow tares amongst the wheat; also a heap of wheat, though much chaffe commingled therewithall. And that we, dul-bayards as we are; may at the length conceave those things, they verie seriously inculcate & whet upon us in these & the like considerations: as that the Israelitish church in its time was steined with almost all enormities, both for manners and sayth: that into the same all Iffraelites and Iewes whatsoever without difference, were violently compelled by King Iosiah and others; as also, that in the parable, all were compelled to come to the marriage, good and bad, that the house might be filled. Lastly, that in the Apostolick Churches themselvs, there were not wanting some who practised, and others who taught vile, and evil things: that in one place the discipline was neglected, in another the verie doctrine of sayth corrupted, and manie the like matters, which it were to long to repeat.

Surely, foolish were we if we knew not these things, impudent, if we denied them to be true for the most part; and lastly, unequall, if we acknowledged not, that manie the same, or like blemishes after a sort, will, and do creep into the Churches of our dayes: which yet to disclaym as unlawfull for the same, stood neither with wisdom, nor charitie. But the prudent Reader may plainly observe by the premises, that they are other matters, and of greater weight, for the most part, wherewith we, and our consciences are pressed.

We do not judg it an evill intollerable (though greatly to be bewayled) that evill men should be suffered in the church; but that all of most vile, and desperate condition, that such, and to great a kingdom affords, should thereinto will they, nill they, be compelled: nor that the discipline (as they call it) or ecclesiasticall government instituted by Christ, is neglected or violated, but that another plain contrarie unto it is set up by law, and fully, and publicly everie where exercised: Neither lyes our exception against any personall, or accidentarie profanation of the Temple, but against the faultie frame of it, in respect of the causes constitutive, matter and form: Neither strive we about the wallies of the cittie, but about the true, and lawfull citizens, the policie and government of the cittie of God, and essentiall administration of the same.

But to give more full satisfaction to the indifferent reader, it seems worth

worth the labour to descend particularly to a few, and the same the cheifest objections made on the contrarie behalf. And of them, that which may and ought to be said touching the Church of Israel, & its condition compared with the christian churches seems to deserve the first place. And touching it; first, the constitution of the Church of Israel is not to be considered in that whole, much lesse apostaticall, nation, but in holy Abraham, from whom it came, & in whom it was holy, as the *lump in the first fruits, & the branches in the holy root*: and that by *Rom. 11, 16.* virtue of the gracious covenant, *I will be thy God, & the God of thy seed,* *Gen. 17, 7.* first contracted with Abraham himself, & after renewed with his seed, whole Israell. But now to affirm any such thing of the whole English nation were foolish; to prove it impossible.

2. God doth not now a daies select, & sever from others as his peculiar, anie whole nation or people, as sometimes he did the people of Israel, both ecclesiasticall, & civilly: but in everie nation, they who feare God, & work righteousness are accepted of him. These, in what nation soever combyning together in holy covenant, and worshipping God after the prescript of his H. word are that *holy nation, the common wealth of Israel, the Israel of God, the temple & tabernacle of the living God*, in which he hath promised to dwell: these he would have scattered in all places of the world, & to hould intercourse with the men of the world in the common affairs of this life, for their gaining if it may be unto Christ: God adding dayly unto the church such as should be saved. Whereas on the contrarie, unto the church of England, whereof all natural English are together, & at once made members, it can hardly be, if at all, that anie at anie time should be added. *Exod. 19, 6.*
Lev. 20, 25.
Act. 10, 35.
1 Cor. 5, 10.
Act. 2, 42.

3. The verie land of Canaan was legally holy, & the land of the Lords inheritance, & whose fruit was to be circumcised, & her sabbaths kept, by the Lords appointment; & in which alone by divine right riches were to be payed. And as holy things are not to be mingled with, or profittuted unto prophane, so neither was anie place in this land to be permitted unto prophane persons to dwell in. The seven prophane nations, which formerly had inhabited it, were altogether to be destroyed by the Israelites being to possesse it for their inheritance, neither was mercie to be shewed them. After, if any, whether born in the land, or Strangers, did ought with an high hand, he was to be cut off from among his people. Herewith accords that of David the king, *I will betime destroy all the wicked of the land.* Lastly, he that did not seek the Lord God of Israell with all his heart, was to be put to death. *Amos 7, 17.*
Iosh. 21, 22.
140, 19, 23.
25.
Gen. 14, 20.
Ex. 28, 22.
Lev. 27, 30.
Deut. 7, 1, 2.
Num. 15, 15.
Psal. 101, 8.
2 Chron 15, 12, 13.

death, whether small or great, whether man or woman. Far be it from Godly princes, & other potentates in the world, to think, that it behooveth them in this rigorous manner to deal with their subjects: although there want not, who partly from a preposterous, & Judaizing zeal, & partly to serve their own ambition, cease not to inculcate unto the kings of the earth, above that is meet, the examples of the kings of Iudah.

4. It is not true that the kings of Iudah or Israel did constrain any into the church by force, or compel them to undergo the condition of members, but only being members, to do their dutie. All the Israelites and posteritie of Iakob, had their part in the Lords covenant: unto which also they were bound to stand under perill of *cutting off from the Lords people*, both spiritually & bodily, according to the dispensation of the old Testament in the land of Canaan. But of this our question is not for the present: That neither is to be considered, whether king David, Salomon, Iehosaphat & others did force circumcision, & other Mosaicall institutions upon the Edomites, Ammonites, and others by them subdued, & held in civill subjection; or whether they compelled them by coactive lawes, would they, nould they, fit or unfit, into the Church of God. That this was so, cannot be affirmed with modestie: which yet except it so were, hath nothing in it, which either can hurte our cause, or help our adversaries.

Lastly, he who well weigheth with himself what legall, and typical holines was in use of old in Israel, shadowing out the true, & spiritual holines; and withall by how much, both the more clear revelation of heavenly things, & more plenteous grace of the spirit is afforded to the churches since Christ, then was formerly to Israel, he shall see manie things making for the tolerating of much in Israel; which in us is plainly intollerable: and that God will not use that patience & long-suffering towards any church now, nor permit, or wink at those things in it, which for the *hardnes of their hearts*, he bore in that ancient people.

The parable of the *tares* Matth. 13. followeth; with which as with some thunderboulte, men both learned, and unlearned think us beaten all to fitters.

But first, these words, *Let both grow together till the harvest*, v. 30. (from which alone they do dispute) Christ the Lord doth not expound nor meddle with, in the opening of the parable: from them therefore nothing firm can be concluded. 2. Christ himself interprets the *field*, not the Church, but the *world* v. 38. as also the *harvest* not the end of the Church,

See Rev. 2,
5. and 3, 16.
& withall
Par. m on
1 Cor. 7, 11.

Church, but of the world, v. 39. And if by the world, you understand the Church, you must needs say, that Christ in the expounding of one parable, used another. 3. Both the text it self, & reason of the thing do plainly teach that he doth not speak at all of excommunication, which serves for the bettering of the tares, but of their finall rooting up to perdition. Lastly, admit Christ spake of men apparently wicked in the Church, either not to be excommunicated in certain cases (which with Gellius Snecanus I confidently denie) or not excommunicated as they ought to be, & therefore to be born of private members; the former of which is too ordinarie, especially in Churches enjoying peace, & prosperitie: the latter of which (the Church not being desperately bent on evill) I easily assent to, yet doth this place afford no medicine for our grief; which ariseth not from any corrupt, or negligent administration of the Churches discipline, thorough the carelesnes or want of wisdom (it may be too much wisdom such as it is) of the administrators thereof, which are personall things; but from the verie constitution of the church it self, & subject of ecclesiasticall both government and power. Yea, I ad unto all these things, that we for our parts are willing in the busines, and controversie in hand to appeal unto the tribunall of this verie parable, and that expounded by our adversaries themselves, & do willingly condescend, that by it alone judgment be given in this matter.

See Snee. of
ch. discip. 2
part. meth. 2.
p. 24, 27, 28
28.

Our Saviour Christ doth plainly teach, that this *feild was sown with good seed alone*; & that after, *whilst men slept, the enemy, the devil came, & sowed tares amongst the wheat*. But on the contrarie, in the sowing the English feild, whether we respect the nationall or parochiall churches, together with the wheat the tares, & that exceeding the other infinitely, were at first, & yet are sown, & that of purpose, & under most severe penalties. And hence is the first & principall prejudice to our English harvest, & fro which I conceave all the rest to come. For unto this Church thus clapped, & clouted together of all persons of all sorts, & spirits without difference, no man equally & prudently weighing things, can denie, but that the pompous & imperious Hierarchicall government, together with all its accessories doth right well accorde.

To the things objected from the parable of the mariage Luke 14. & Mat. 22. I onely answer, that those servants were the Prophets and Apostles; the son Christ himself; the compulsion to be made no otherwise, then by the preaching of the word: *by which*, as Calvin hath it,

God

Calvin in
Math. 22, 9.

God doth importunately sollicit our slothfulness, not onely pricking us with exhortations, but compelling us with threatenings to come unto him: which word of God as it is by some wholly contemned, so doth it extort from others, onely an externall & hypocritical obedience, but by manie is received, through the blessing of God, with al holy & devout affection.

Now unto these parables of Christ manie are wont, and that very busily, to annex one of their own. A heap, say they, of wheat although it have much chaf mixed with it, & the same more in quantitie then the wheat is, remains notwithstanding truly, & is rightly termed a heap of wheat; according to the Philosophers rule, *The denomination is not of the greater, but better part.*

I answer first, that this axiom is not simply true: for if in the church, or any other convention popular, or in which things passe by voyces, the greater part hap to exceed the better, the denomination of that passage, or decree, and so the whole processe of the matter, is according to the greater, though the worse part.

2. The chaf in that wheat is either of the same wheat, or of other, & brought from els where: if of that same, then it makes nothing to the present purpose, since wicked men appertain not to the persons of the godly, nor are their chaf: if of other, & from els where, it may easily be added in that quantitie & proportion, as that neither it may deserve the name of an heap of wheat, but of chaf; nor he that sels it for wheat, of an honest merchant, but of a deceitfull impostour.

4. The things objected from the Apostolicall Churches are altogether personall, & accidentall; from which that the churches gathered of men, and by men governed, should be exempted, is rather to be desired, then hoped for. But for us, the things which most afflict us in the Ch. of England, & presse us in the respect fore-mentioned to a secession from the same, do concern the verie materiall, & formall constitution of the ministeriall church, together with the essentiall administration of the Church-policie. And how different these things are, who seeth not?

Lastly, it is objected, that in the Ch. of England lively faith, & true pietie are both begotten, and nourished, in the hearts of many, by the preaching of the guspell there. God forbid, that we should not acknowledge that, & withall, that infinite thanks for the same are due to Gods great power & goodnes, both in respect of our selvs and others: Who notwithstanding the great confusion, both of persons, and things there

there to be found, vouchsafeth to his elect so plentiful grace, covering under the vail of his superabundant goodness & mercy, by their sincere faith in Christ Iesus, their sins & aberrations, whether of ignorance, or infirmities. What then must be done? *Should we continue in sin, that grace might abound?* or shall we against knowledge go on to walk inordinately, because in our ignorance God hath vouchsafed us of his grace in that disordered state of things? without the ministerial church (of which we speak) the preaching of the gospel both may, & useth to be had, & by it faith to be ingenerated, except christian churches be to be gathered of infidels & unbelievers. Besides, what Minos, or Rhamant will deny, that even in the bosom of the Romish church some faithful persons may be found? how much more in that of England, in which the main truths of the gospel, the most & greatest errors of poperie being banished, are taught by so many godly & learned men, with such zeal, and earnestness? Now what of these things? Is it therefore lawfull for a Christian, eyther to content himself with himself, without joyning to any christian congregation; or to continue still in the bosom of the church of Rome, as a member under the Pope the head? I therefore conclude out of M. Brightman, whose words I had rather use then mine own, speaking of the government & ministerie of the Church of England, *The fruit, to wit, of the word preached, doth no more exempt from blame any corruptions, then a true child doth adulterie.* M. Bright: on Rev. ch. viij. 26.

And here thou hast (Christian Reader) the whole order of our conversation in the work of Christian religion, set down both as briefly, and plainly, as I could. If in anie thing we er, advertise us brotherly, with desire of our information, & not (as our countymens manner for the most part is) with a minde of reproaching us, or gratifying of others: and whom thou findest in error, thou shalt not leave in obstinacie, nor as having a minde prone to schism. Erre we may (alasse too easily): but heretiques (by the grace of God) we will not be? But & if the things which we do, seem right in thine eyes, (as to us certainly they do) I do earnestly, & by the Lord Iesus admonish and exhort thy godly minde, that thou wilt neither withhold thy due obedience from his truth, nor just succour from thy distressed brethren. Neither do thou indure, that either the smalnes of the number, or meannes of the condition of those that professe it, should prejudice with thee the promotion of the truth: but have in minde that of Tertullian, *Do we measure mens faith by their persons, or their persons by their faith?* as also that Tertul: prescr. ag. Hæret.

of

Austin against
Maxim. 3.

24.

James 2, 1.

of Austin, *Let matter weigh with matter, and cause with cause, and reason with reason*: but especially that of the Apostle, *My brethren, have in the faith of our glorious Lord Iesus Christ in respect of persons*. But now, it to come to passe (which God forbid) that the most being eyther fore stalled by prejudice, or by prosperitie made secure, there be few found (especially men of learning, who will so far vouchsafe to stoop, as to look upon so despised creatures, and their cause; this alone remaineth, that we turn our faces & mouths unto thee (O most powerfull Lord, & gracious father) humbly imploring help from God towards those, who are by men left desolate. There is with thee no respect of persons, neither are men lesse regarders of thee, if regarders of thee, so the worlds disregarde them. They who truly fear thee, and work righteousness, although constrained to live by leav in a fortaun land, exiled from countrie, spoyled of goods, destitute of freinds, few in number, and mean in condition, are for all that unto thee (O gracious God) nothing the lesse acceptable: Thou numbrest all their wandrings, and puttest their teats into thy bottels: Are they not written in thy book? Towards thee, O Lord, are our eyes; confirm our hearts, & bend thine ear; and suffer not our feet to slip, or our face to be ashamed, O thou both just, and mercifull God. To him through Christ be praise, for ever, in the Church of Saints; and to thee

(loving and Christian Reader) grace, peace,
and eternall happines.

Amen.

FINIS.



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